

*Illustrated Life Stories of*  
**Guru Arjan Dev Ji**  
**Guru Har Gobind Sahib Ji**  
**Guru Har Rai Sahib Ji**



Dr. Ajit Singh Aulakh

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*Illustrated Life Stories  
From The Lives of*

**Guru Arjan Dev Ji  
Guru Hargobind Sahib Ji  
Guru Har Rai Sahib Ji**

By:

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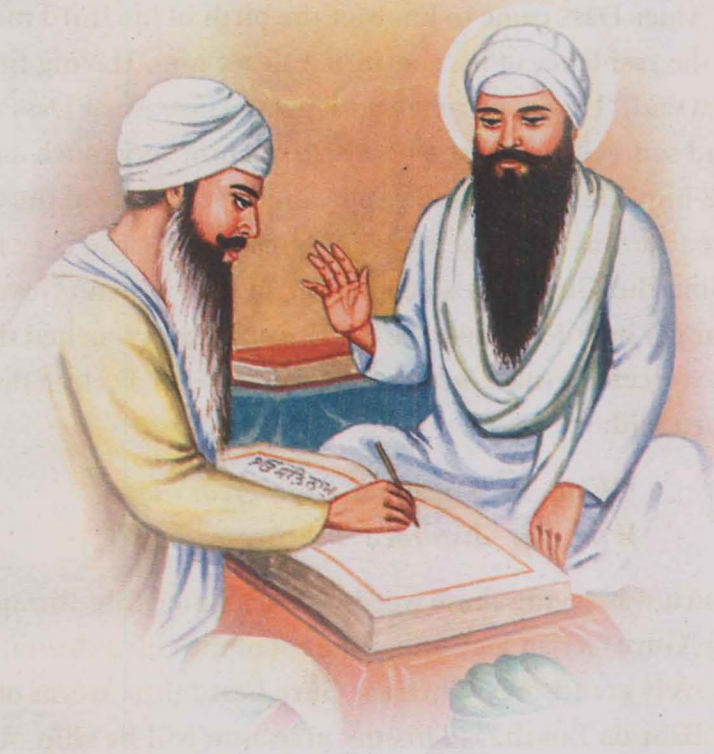
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# ***Guru Arjan Dev Ji***



# BIRTH AND EDUCATION

(Guru) Arjan Dev was born on 15th April, 1563 A.D. at Goindwal. The name of his mother was Bibi Bhaani and Guru Ram Dass, the fourth Guru was his father. Guru Amar Dass was his maternal grandfather, as his mother Bibi Bhaani was the younger daughter of the Guru. At the time of his birth, Guru Amar Dass was enlightening the Sikhs as their spiritual Master.

When Guru Amar Dass came to know of the birth of his third maternal grand son, he reached the residence of his son-in-law to see him. Having first glimpse of the child the Guru said, "He will become a great man." Guru Amar Dass was extremely fond of this grand son. (Guru) Arjan Dev also liked him very much and was always hovering around him. He always used to play in the residence of the Guru.

One day when he was playing, his ball slipped under the cot of Guru Amar Dass. At that time the Guru was sleeping on the cot. When (Guru) Arjan Dev entered under the cot in order to take the ball, his shoulders touched the cot and the cot was shaken so forcefully that Guru Amar Dass woke up. Feeling the disturbance of the cot the Guru said;

*"Who is this man of great lot?  
Who has disturbed my heavy cot?"*

When the Guru was saying these words, his daughter Bibi Bhaani entered his room. On seeing (Guru) Arjan Dev under the cot of the Guru she said, "He is your grandson, your lovely grandson". When the Guru heard these words of Bibi Bhaani, he said, "Dohta Bani da Bohtha" (This my grandson will be ship of the spiritual hymns). Then he took the child (Guru) Arjan Dev into his lap and embraced him with great love and said, "My dear child! You should come here daily, I will teach you Punjabi, holy hymns and music."

He also advised Bibi Bhaani to bring the child daily without any break. At that time (Guru) Arjan Dev was four years old. He was very intelligent and he took keen interest in learning Punjabi, holy hymns and music. Within few years he became well-versed in these subjects. (Guru) Arjan had a sweet voice. He used to sing the hymns according to the specified Raags (Measures).

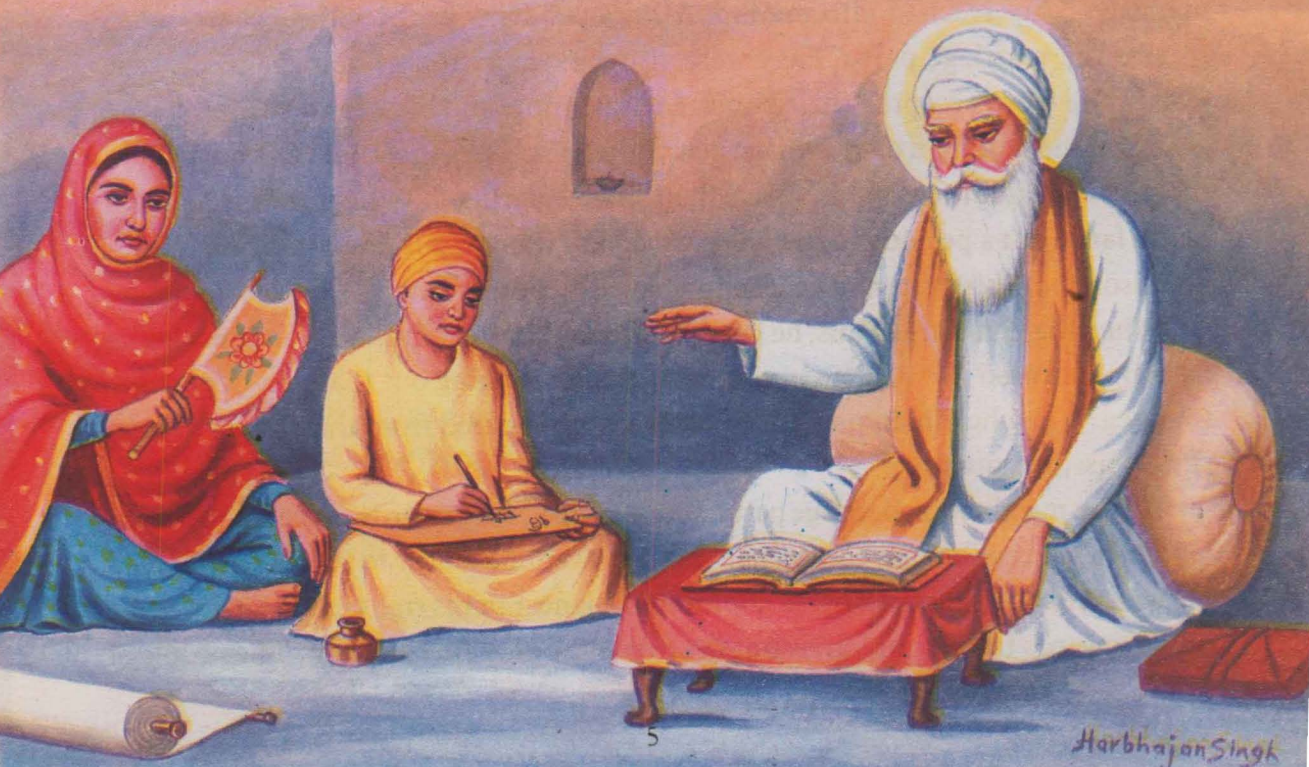
When the Guru perceived that he had become perfect in spiritual education then he appointed Baba Mohri, the maternal uncle of (Guru) Arjan Dev as his tutor, to teach him mathematics. Baba Mohri was a great master of Arithmetic. So he soon made (Guru) Arjan Dev perfect in this branch of education. Pandit Beni a great

scholar of Sanskrit was asked to teach Sanskrit to the child Guru.

In those days due to Muslim rule the learning of Persian was compulsory. The Persian was official language of the government. So Guru Amar Dass appointed one Persian teacher to make his grandson well-versed in all categories of knowledge and education. (Guru) Arjan Dev completed his education at the age of ten. Though he learnt Arithmetic, Persian and other fields of education very carefully, he had a great attraction for holy hymns (Gurbaani). He learnt the popular hymns of the Guru's by heart. He used to sing the hymns in the morning and evening. His sweet voice mesmerized the listeners. (Guru) Ram Dass always enjoyed his recitation of the Gurbaani. He was feeling very proud of his son. Guru Amar Dass also became the fan of his grandson. He used to call (Guru) Arjan to hear some hymns from his sweet voice. Professional singers of the Darbar were astonished to hear such a perfect singing of the Gurbaani from a child of ten years.

(Guru) Arjan Dev was also fond of horse riding and tent-pegging. When they were going to forests, he used to learn the tricks of horse riding.

Mother Bhaani taught him how to live according to the Will of God and Guru Ram Dass instilled in him true service of mankind. The teachings of the grandfather, maternal uncles and parents transformed (Guru) Arjan into a great man of all times who even sacrificed his life for a great cause.



# MARRIAGE

When (Guru) Arjan Dev was eleven years old Guru Amar Dass made up his mind to get married his youngest grandson. As the Guru loved him very much he wanted to see him married during his life time.

At village Mau (in Doaba) lived his great devotee named Krishan Chand. He always served the Guru with affection and dedication. Once he came to pay homage to Guru along with his family. Their younger daughter Ganga Devi was also with them. The Guru was very much impressed to find the loving, decorous, virtuous and sensible nature of the child. The Guru invited Bhai Krishan Chand and his family at his residence and said, "I am very pleased to see your daughter and I want to make her my granddaughter-in-law. I mean I desire that she may be married to Arjan Dev." Bhai Krishan Chand at once accepted the offer and said, "My Lord! What else do we want, if my daughter gets the chance to serve the Guru's family, it will a blessing in disguise. We are very fortunate that the Guru himself wants to become our relative. We have seen (Guru) Arjan Dev, he is very intelligent and noble." After few days the ceremony of betrothal took place and the date of marriage was fixed. In the house of the Guru the preparations for marriage activated. Guru Amar Dass and Sri Ram Dass became busy in making the arrangements for the marriage.

On the fixed day the marriage party rode towards the village Mau. Guru Amar Dass himself adorned and beautified his grandson. After crossing the river Beas the marriage party reached village Mau. All the residents of the village came out to receive the marriage party. They were also very eager to pay homage to the true Guru. The Guru accepted their homage with a smile and blessed them.

Then the headman of the village met Guru Amar Dass and said, "It is my request that there is a tradition of this village that before entering the village the bridegroom has to lance out a peg dug in the field. We do not want to put this condition to your grandson, but this custom has been in vogue since long times."

When the Guru heard this, he laughed and said, "My friend! Are you considering us mere hermits? We will enter your village after digging out that peg. Where lies that peg?" The headman pointed towards a peg prepared from the branch of Jand (Prosopis spicigera) tree.

All the members of marriage party were equipped with swords, lancers and spears. On Guru's direction one young man handed over one lancer to (Guru) Arjan Dev. He was already riding on a horse. Holding the lancer in his right hand, he drove the horse towards the peg and drew out the peg at the very first attempt. The people of

the village were astonished to see such an extraordinary feat of (Guru) Arjan Dev. They had thought that a boy of eleven years would not be able to extract the peg so easily. The members of the marriage party also hailed the wonderful achievement of their bridegroom. They exclaimed with joy, "Hurrah! Hurrah!" Guru Amar Dass and (Guru) Ram Dass blessed their brave son. Then the members of the marriage party dismounted from their horses and each villager took one horse and drove that to his home in order to feed it. When the marriage party assembled at one place, Bhai Krishan Chand after paying homage to Amar Dass, garlanded (Guru) Ram Dass. Then both embraced each other. After that the marriage party proceeded towards the house of Krishan Chand. There they were welcomed very cordially and were also served with various types of sweets. The marriage party stayed at night and next day the marriage of Bibi Ganga and (Guru) Arjan Dev was solemnized according to Guru's Ordain. In the evening the parents of Bibi Ganga prepared a beautiful palanquin and saw off their daughter with tears in their eyes. The same day the marriage party along with the palanquin reached back Goindwal. All the ladies of city came to see the bride of (Guru) Arjan Dev. The city was illuminated to celebrate the happy occasion.



## *A MEETING WITH MIAN MIR*

In those days Guru Ram Dass's cousin Sihari Mal fixed the marriage of his son. He also invited him to attend the marriage. But it was not possible for the Guru to participate in the marriage as he had thousands of followers who could cause problems to the administrators. So he resolved to send one of his sons to attend the marriage. He considered that among his sons who obeyed his orders according to his instructions must be automatic choice for the Guruship.

First he called Prithi Chand, his eldest son, and asked him to go to Lahore to attend the marriage of his cousin. But Prithi Chand frankly refused and said, "I am a very busy man, I have to look after great enterprising works. The construction work is still on and I have to collect 'Daswandh' (tenth part of the income) from the Masands. Then the Guru called his second son Maha Dev and asked him to go to Lahore, but he also declined. The Guru Ram Dass advised (Guru) Arjan Dev to go to Lahore.

Guru Arjan accepted the order of his father without any hesitation. He felt pleased that his father was sending him to Lahore. He at once made preparations to leave for Lahore. When he was going to start his journey the Guru said, "My son! Stay at Lahore until I send a message to return back." (Guru) Arjan Dev agreed and confirmed that he would not return at his own will. (Guru) Arjan Dev reached Lahore and attended the marriage. After the conclusion of the marriage he shifted to Chuna Mandi, the childhood residence of his father. Guru Ram Dass had converted that house into a Gurdwara. During his stay there (Guru) Arjan Dev was reciting music daily. He had a sweet voice and was competent to play all types of musical instruments. When the Sikhs heard that a son of Guru Ram Dass was himself reciting sacred hymns, and himself was providing music to it they thronged to hear the hymns of the Gurus from the sweet voice of (Guru) Arjan Dev. In the morning and evening a Diwan was held and the strength of the devotees was increasing day by day.

In those days Sain Mian Mir was considered one of the sacred and respected saints of India. People of all religions were going to pay homage to Sain Mian Mir. (Guru) Arjan Dev reached the residence of Mian Mir to meet him. Sain Mian Mir had a great respect for Guru Nanak and his followers. He was very pleased to see him. He asked him to sit near him. He was very impressed after hearing the views of (Guru) Arjan Dev about Sikh philosophy.

Though he himself was Pir of Pirs, he became a great devotee of (Guru) Arjan Dev. (Guru) Arjan Dev desired intensely to go back to Amritsar. But his father had

instructed him not to return until he was sent for. At last he composed a poem and sent it to his father through a messenger. But when the messenger reached Amritsar Prithi Chand took the letter. He read the letter and kept it with himself and did not pass it on to the Guru.

Several months passed but (Guru) Arjan Dev received no reply. Then he composed another poem and sent it to his father. When the messenger reached Amritsar, Prithi Chand at once recognized him. He again took the letter from him. Again several months passed but there was no news about the Guru's visit to Lahore. Then (Guru) Arjan Dev composed yet another poem and instructed the messenger to deliver the letter to Guru and to no one else.

The messenger delivered the letter to the Guru. When the Guru read the composition he saw that digit 3 was written at the end. Then the Guru asked the messenger about the earlier two letters. The messenger said, "My Lord ! I delivered those two letters to Prithi Chand. The Guru summoned Prithi Chand and asked about the letters. But he denied having any knowledge about the earlier two letters. Then the Guru sent one attendant to Prithi Chand's house to search out the letters. The attendant brought the letters. Prithi Chand was humiliated for his cunning action.



# **SATTA AND BALWAND**

When Guru Ram Dass found that (Guru) Arjan Dev as more suitable for the Guruship he made him his successor to the Divine throne in September 1581 A.D.

The tradition of reciting the holy hymns again started with great zeal, dedication and enthusiasm. Guru Arjan Dev was delivering holy sermons in the morning and evening. In those days Bhai Satta and Balwand were official singers. They used to recite the hymns of Gurus in the morning and evening. Their sweet music always mesmerized the congregation. One day Satta said to Guru, "My Lord ! I have fixed the marriage of my daughter, please help us financially." The Guru said, " Don't worry, whatever offerings we get today, will be given to you." After the completion of the evening recitation, the Guru gave them the offerings of the day. But when they counted the money they found that it was not according to their expectations. They were saddened.

When Prithi Chand came to know about this, he advised them to leave the service of the Guru, as the Guru was getting the offerings due to their singing.

Satta and Balwand believed the words of Prithi Chand. They at once met the Guru and talked against the house of Guru Nanak. They said, "The devotees come only to hear our Kirtan (devotional singing). If we stop to come here, no body will recognise you as a Guru. The Guru tried to console them but instead of listening to the Guru, they began to talk in a very rude manner. When they did not stop talking the Guru addressed the congregation and said, "They have slandered the house of Guru Nanak, so no Sikh should meet them. If any body is found helping them, his face would be blackened and mounted on a donkey he will be driven through all bazars and streets of the city."

The Guru was himself a good musician. He had performed the duty of a devotional singer at Lahore for more than two years. So himself playing the musical instruments he started to sing the devotional hymns. He had a very sweet voice. When the congregation heard his celestial devotional singing, they forgot themselves and reached the house of pleasant ecstasy. They had never heard such music.

When Satta and Balwand heard that the Guru himself was performing the duty of a devotional singer and the number of devotees had also been increasing day by day, they felt grieved. They wanted to get exoneration from the Guru, but no Sikh was ready to see them. When they went out, the people turned their faces towards the other side. They were completely isolated from the surrounding world.

At last someone advised them to go to Bhai Ladha of Lahore, who was the only

man who could help them. They met Bhai Ladha. Hearing their story Bhai Ladha said, "You have done a great blunder by maligning the house of Guru Nanak. I am ready to help you but the Guru has laid down a very strict condition. He had said that who would help you, had to face consequences of riding a donkey with blackened face. When Satta and Balwand requested him again and again, Bhai ladha blackened his face himself and riding on a donkey drove towards Amritsar. Satta and Balwand were also accompanying him. He reached the house of the Guru riding on a donkey. They knocked the door of the Guru. When the Guru came outside he recognised Bhai Ladha. He asked Bhai Ladha to dismount. Bhai Ladha dismounting the donkey befell at the feet of the Guru. The Guru said, "Bhai Ladha, it is true you are a great well-wisher of the poor, but these men had slandered the house of Guru Nanak. A slanderer of the house of Guru Nanak can't be pardoned. But if they want to be pardoned then they should praise the house of Guru Nanak with the same tongue, which has maligned it." Satta and Balwand agreed to do this. They wrote 'Satta ate Balwand Di Vaar' in Raag Ramkali. This Vaar was included in the Guru Granth Sahib and it can be found at page 966 to 968.



## *BHAI MANJH*

Bhai Manjh was resident of the village Kangmai, district Hoshiarpur. He was a very rich landlord. He was an ardent devotee of Sakhi Sarwar and for its propagation he established many Pir Houses.

Once Bhai Manjh set out to make a pilgrimage to Nigaha Pir. His friends and admirers also accompanied him. When he was coming back he met a Sikh who was reciting the hymns of Guru Nanak. He was influenced to hear the sweet hymns of Guru Nanak. Bhai Manjh expressed his desire to meet the Guru of the Sikhs. The Sikh said that at that time Guru Arjan Dev, the fifth Nanak was guiding the Sikhs and he was residing in the city of Amritsar.

Bhai Manjh took leave of his followers and friends and reached Amritsar.

One day he met the Guru and said, "My Lord! I want to become your Sikh, please help me." Hearing these words the Guru smiled and said, "You are a devotee of Sakhi Sarwar. It is very easy to become a disciple of Sakhi Sarwar. But it is very difficult to become a true Sikh. A true Sikh subdues five passions of evil and he becomes as humble as the dust of the feet." Hearing the advice of the Guru, Bhai Manjh said, "My Lord! I am ready to get rid of these five evil passions." Guru said, "Brother Manjh, you can do every thing but two opposite beliefs can't stand on each other. If one pot is filled of water, at the same time it can't be filled with oil. First of all we have to throw away the water." These eloquent words of the Guru pierced into the heart of Bhai Manjh. He understood the reality and truth. On the same day he returned to his village. He broke the Pir Houses constructed in his house. He did not care about the wishes of his friends and followers. He resigned from the post of the headman of the village. He took his wife and reached Amritsar. He distributed his land among the poor.

He attended the Darbar and bowed before the Guru with great reverence. Then he saw towards the Guru with tears in his eyes as he was telling the Guru that the pot was empty, and was ready to be filled with Sikhism. But he remained dumb and said nothing. He engrossed himself in the service of the Guru. He daily went to the forests to bring dry sticks for the free kitchen. He always kept himself busy in the service of the Guru.

One day when he was returning to Amritsar, carrying a bundle of sticks on his head, a dust storm of very high speed blockaded him. There became a pitch darkness all around.

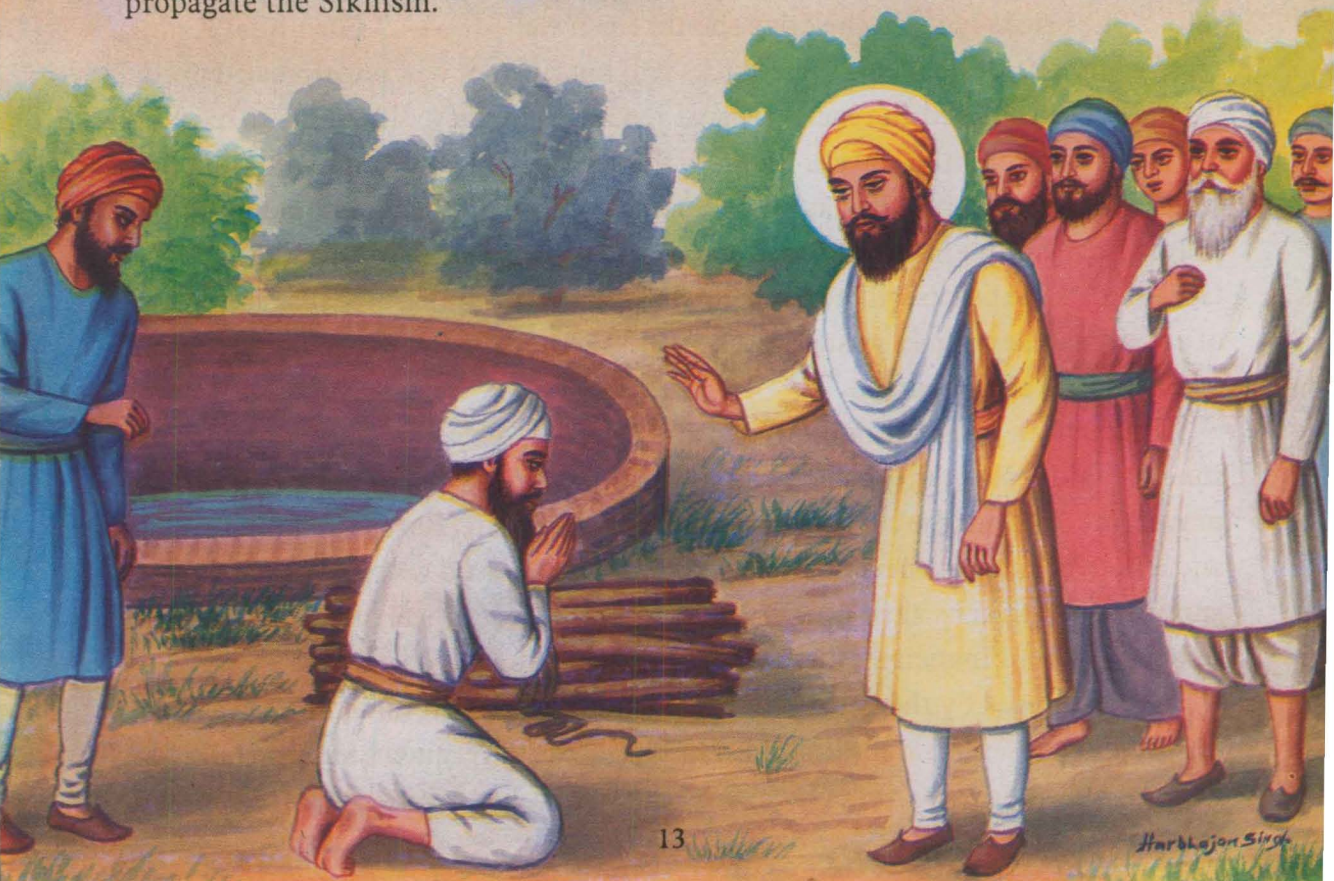
But reciting the Name of the God he carried his movement forward. On his way

there was an old well. As he could not see it, he fell into the well. But he kept the bundle of sticks on his head so that it might not get wet. He was not afraid of any thing. He kept on reciting the hymns of Guru, mindless of the consequences ahead.

In the evening when Sikhs found that Bhai Manjh had not reached there. They at once ran towards all sides for his search. When one party reached near a well they heard recitation of the holy hymns. When they peeped into the well they found that Bhai Manjh was standing in the well, keeping dry sticks on his head. They ran towards Darbar Sahib and brought ropes in order to bring Bhai Manjh out of the well. They downed the rope into the well and asked him to catch the rope so that he might be pulled out. But Bhai Manjh said, "First bring out the dry sticks so it could be used for the kitchen." So he tied the rope to sticks and the Sikhs brought out the sticks then he himself caught the rope and came out of the well.

When Guru Arjan Dev heard about this incident he also reached there. When Bhai Manjh came out of the well, he saw the Guru also standing there. He could not control his emotions and befell at the feet of the Guru. The Guru caught Bhai Manjh and embracing him with love said, "Bhai Manjh you have obtained the highest grace of the God. Nobody can express the extent of this greatness.

Guru Arjan Dev appointed him preacher and asked him to go to his village to propagate the Sikhism.



## ***BHAI BUDHU SHAH***

Bhai Budhu Shah was a government contractor. He lived at Lahore. His real name was Sadhu Ram. His main business was to supply the baked bricks to the government. He was also a staunch devotee of the Guru Arjan Dev. He first met the Guru at Lahore. He was very influenced to hear the devotional songs of the Guru and became his follower. He daily used to attend the Darbar in the Dharamsala of Chuna Mandi. Guru Arjan Dev stayed at Lahore for more than two years when he was sent to Lahore to participate in the marriage of a relative.

Once when he arranged raw bricks in the brick kilns for ripening he requested Guru Arjan Dev to pray to God so that his bricks become sound and well baked. He arranged a free kitchen in his big Haveli and invited Guru Arjan Dev and his followers. When the congregation was enjoying the meals, Bhai Kamalia also reached there. He also wanted to take meals. But the servants of Bhai Budhu Shah did not allow him to enter the Haveli. He requested them and also told them that he was a Sikh of Guru Arjan Dev, but they did not care about that. As he was wearing very dirty clothes they considered him a beggar.

After taking the meals, when one Sikh was asked for prayer and when that Sikh said, "The bricks lying in the kilns should ripen well-----." Then Bhai Kamlia cried from outside "No ! No! The bricks will not ripen, it will remain half-baked, I have not been offered the meals. I have remained hungry. His servants have not allowed me to enter the Haveli. They say there is no food now. But the curse of poor man would prove true. Bricks will remain half-baked." After completion of the prayer Bhai Budhu Shah informed the Guru about the curse of Bhai Kamlia. The Guru said, "The bricks will now remain half-baked and under-prepared as the curse of a poor man never goes waste. Your servants did not allow him to enter, but he is a true saint and a holy person."

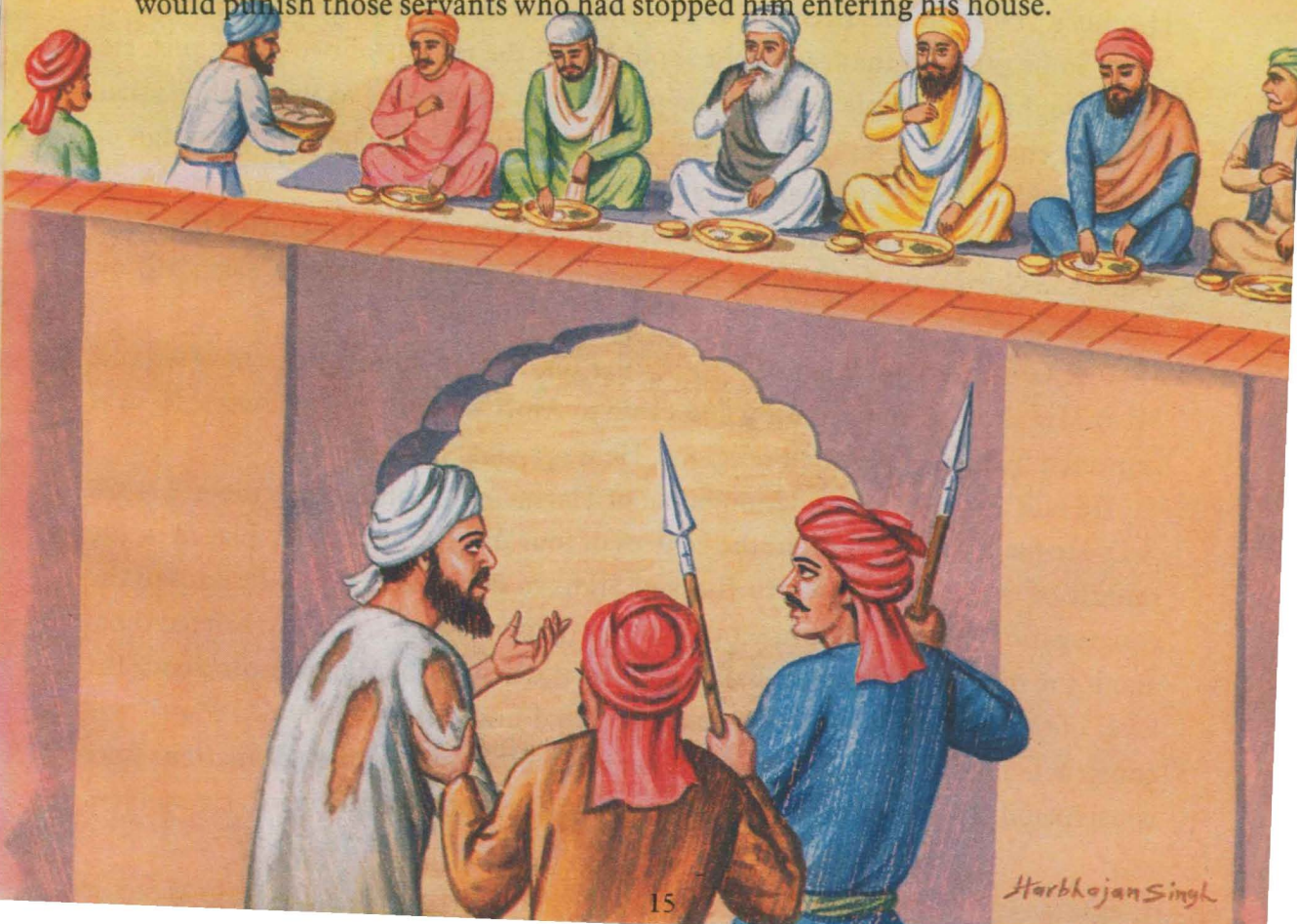
Bhai Budhu Shah became very sad and dejected. After contemplating for some time he said, "Has our prayer become worthless now." The Guru replied, "The prayer uttered from the core of the heart never goes waste. But words said by a poor and a holy person also never fritter away. What he has said will prove true. But the gain of our prayer is that your half-baked bricks would sell at the rate of fully ripened bricks. Financially there would be no loss to you."

Words uttered by the Guru proved true. In those days it rained so heavily that majority of houses fell to the ground. The wall of the government fort also fell aside. Subedar of Lahore tried very much to get the solid baked bricks, but all in vain. But

from the point of view of defence it was very important to construct the wall as early as possible. So he was forced to buy half-prepared bricks of Bhai Budhu Shah at the rate of fully prepared bricks.

Bhai Budhu Shah was very pleased when he found that the promise made by the Guru had proved true. He took many precious gifts and baskets of fruits to the Guru. Seeing the gifts, the Guru said, "You should present these gifts to Bhai Kamlia. You kept him hungry on that day. You should keep in mind that when ever you arrange a free kitchen the doors must be kept open. All needy should be fed according to their satisfaction. Otherwise there is no need of making false shows of laying out the free kitchens.

Now you should meet Bhai Ladha of Lahore and with his assistance present these gifts to Bhai Kamlia and beg pardon from him. If he pardons you, then your kilns will ever produce solid and baked bricks." Bhai Budhu Shah thanked the Guru for his wise advice and left for Lahore. There he met Bhai Ladha and with his help he traced Bhai Kamlia. When Bhai Kamlia found those precious gifts presented to him, he felt very happy. He pardoned Bhai Budhu Shah on a condition that he would punish those servants who had stopped him entering his house.



# *FOUNDATION OF HARIMANDIR SAHIB*

During his life time, Guru Amar Dass had sent Guru Ram Dass to construct Amritsar City, the holy tank and Harimandir Sahib. But Guru Ram Dass had very few years at his disposal, so he built only Amritsar city and the Nectar pool. He constructed a big platform in the middle of the pool in order to hold a Darbar and for the devotional singing.

But before merging with the Supreme Being, he had well advised Guru Arjan Dev to establish a holy building for the recitation of the holy hymns from morning to evening.

To implement the order of his father Guru Arjan Dev planned to construct Harimandir Sahib at the same platform. He thought to build such a temple that should be unique in the world. This temple should be only used for contemplation, devotional singing, recitation of hymns and for meditation on the Name of God. The Guru himself planned the basic fundamentals of the construction work. He thought that temple should have four doors, so that it might be open to all. These doors must not be in any known direction such as East, West, South, or North, as Hindus worship in the direction of East and Muslims worship in the direction of West. So he planned that each door should be in the middle of two directions. He also thought that temple should be kept low than the surface of the earth, so that whoever enters the temple premises first lowers himself which would be a sign of humility. He also selected Sain Mian Mir to lay the foundation stone. That was a secular thinking of the Guru. Sain Mian Mir had great regard for Guru Arjan Dev. When the Guru stayed at Lahore for two years he used to meet Sain Mian Mir on alternate days.

The Guru invited Mian Mir to lay the foundation stone of the new temple. Mian Mir showed no hesitation and came to Amritsar with his followers. He was respected by the people of all religions. He was a great learned man.

He laid down the foundation stone of Harimandir Sahib on October 3, 1588 A.D. He placed four bricks in the centres of four directions and one placed in the middle of the four. Then Guru Ji asked Sikhs to distribute 'Karah Prasad' to the congregation. Then the Guru sent for all the (Mistries) engineers and briefed them about the map of Harimandir Sahib keeping the base of the Harimandir above the level of the holy tank, arches were constructed under it. The 'Har Ki Pauri' was constructed in the direction of east and around the temple circumambulations were constructed. The Guru himself was supervising the construction work. He was very

strict and did not allow the use of any inferior material. He was managing the whole affair sitting under the shade of 'Ilachi Beri'.

The construction of Harimandir Sahib was accomplished in three years.

After the establishment of Harimandir Sahib, he composed undermentioned hymn in gratitude.

*He poured nectar and completed the job.  
A dream has come true.  
The whole world is hailing.  
All fears are set at rest.*

(Page 783)

After the construction of the Darbar Sahib daily Darbar was held there and devotional singers sang the holy hymns.

The establishment of Darbar Sahib is admirable, amazing, superb and surprising. The Sikhs desired that it should be the tallest and longest building in the town. But the Guru taught them that there was no virtue like humility. Therefore Darbar Sahib was built on low elevation. This is unique temple which is open on all four sides. Any one can enter it from any side.



# *INHABITATION OF TARAN TARAN*

Sakhi Sarwar had a great influence in the rural areas. The Jats and farmers of other castes, who had no faith in Hinduism, were becoming followers of Sakhi Sarwar. In order to check their influence, Guru Arjan Dev decided to visit the important places of Majha.

Prithi Chand was also pestering the Guru. So it was his wise decision to leave Amritsar and meet his disciples living in various villages of Majha area. Visiting Jandiala, Khadur, Goindwal, Chohla Sahib and Khanpur, he reached a village named as Khaara. He camped outside the village Khaara at a very beautiful spot. There were many gardens of different fruit trees. There he also found a pond of water. The Guru decided to inhabit a town at that place. With the help of his Sikhs he bought the required land including the pond. As water was need of the hour for the construction works, so he decided to convert that pond into a concreted tank. For that purpose he established brick-kilns.

One day when he was supervising the construction works of the tank, there came a Jogi. Paying homage to the Guru Jogi said, "As you are concreting the tank for the service of the mankind, I want to help you." Guru said, "You are welcome, these Sikhs are serving, you can also join them." Jogi said, "I cannot help physically, but I want to assist you financially. Then showing one small bag to the Guru, Jogi said, "This bag contains ash, the main characteristics of this ash is that if we rub it with iron, then it turns into silver, if we rub it with copper then it becomes gold." Hearing these words of Jogi the Guru said, "Has this ash any other quality?" Jogi said, "Yes it has another important quality. If we mix a very small quantity of it with water then a man suffering from the disease of leprosy can be cured."

The Guru took the small bag filled with ash in his hand and threw the ash into the tank. Jogi was astonished to see this and felt grieved. He said, "You have thrown wealth of Billions into the tank. You could have established a very beautiful city with this wealth." The Guru replied, "O Jogi! Wealth is the worst enemy of mankind. It induces arrogance, passion, anger, lust and agony in man. You treat the false wealth as real, like the shadow of a cloud, what ever you see must disappear. So why you have become sad. The ash prepared by you will now help the mankind. Whoever will take bath in this tank would be cured of leprosy and many other diseases. You should feel proud that your services have been utilized for the right purpose."

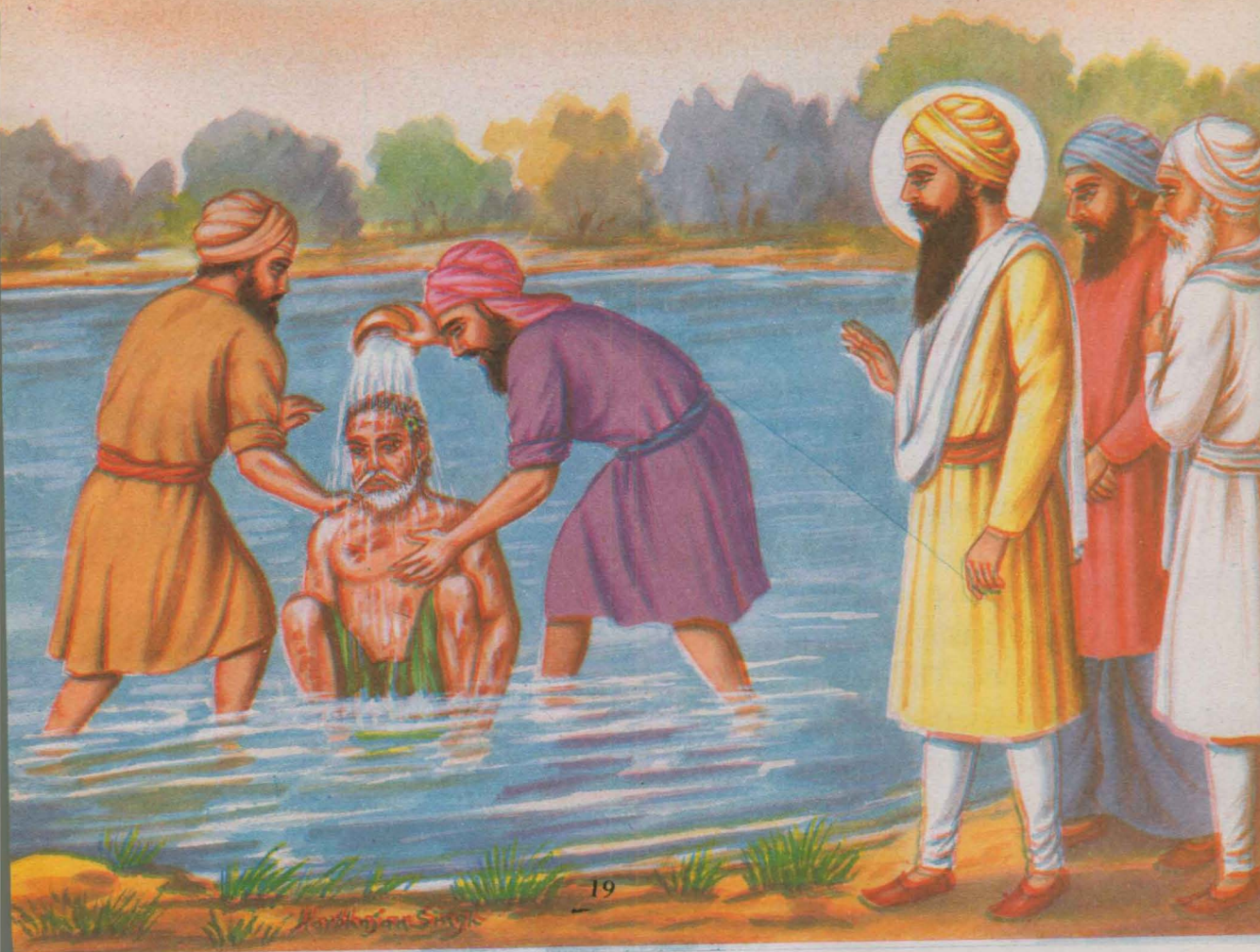
One day the Guru was going for a morning walk. On the way he saw that four men were carrying a cot on their shoulders. An old man lying on it, was moaning

with great pain. The Guru asked them to stop and said, "Where are you carrying this indisposed old man? Who is he?"

They said, "The sick old man is our father. He is the headman of village Muradpura. He is suffering from the disease of leprosy. The disease has developed to such a critical stage that it has become unbearable for him. Now according to his wish we have been carrying him to throw into the river Beas. The Guru advised them, "There is no need of throwing him into the river Beas. Come with me and bathe him in the holy tank. He will be alright after two or three days."

They followed the Guru. Reaching near the tank, they placed the cot at the spot, sorted out by the Guru. Then according to the advice of the Guru they bathed him in the tank. After taking bath Chaudhary (headman) felt relieved. While staying there he heard Divine music in the morning and evening and also bathed in the tank twice. He became quite hale and healthy within a weak.

After that the Guru constructed a leprosy house there. He invited the patients of leprosy from all parts of India. He arranged a free kitchen and accommodation for them.



# KARTARPUR

After the construction of Taran Taran the Guru selected Doaba as the next preaching centre. In Doaba there lived many devoted Sikhs of the Guru. Those Sikhs served the Guru with great zeal. They were very pleased that Guru himself had visited Doaba. The Sikhs of Doaba requested the Guru that a new city should also be established at Doaba so that preaching of Sikhism could be accelerated more vigorously. One day when Guru Arjan Dev was staying at village Dalla, Nazim Khan Nawab of Jalandhar arrived there to pay homage to the Guru. He belonged to the family of Allayar a devout Sikh of Guru Amar Dass. He listened to the sermons of the Guru and took meals in the common kitchen. He was very pleased to see such a holy and virtuous atmosphere. When the Guru was free, he wanted to have a dialogue with the Guru. The Guru welcomed him and asked him to sit near.

At the time of departure Nazim Khan said, "You should construct a town near Jalandhar, where it may become easy for the people of Doaba to hear your sermons. I have a piece of land near Jalandhar, if you want to construct a town I can donate it to you." The Guru replied, "It is not possible to construct a city on the donated land, but if you sell the land, I may construct a new city." Nazim Khan agreed and the Guru bought the required land.

The Guru laid the foundation stone of Kartarpur in December 1594 A.D. It is said that instead of fixing a branch of a tree as the foundation stone, a tree itself was entombed. That is called as 'Thamm' and at Kartarpur a very beautiful Gurdwara 'Thamm Sahib' has been built at that spot.

After construction of some residential buildings, the Guru dug a big well named as Gangsar. The Guru told the people of that area that water of Gangsar was more pious than the water of Ganga. So instead of going to Ganga they should take bath in the water of Gangsar.

Construction work of the buildings was in full swing. The Sikhs from far and near had thronged to serve the cause of the Guru. After staying for few months Guru Arjan Dev appointed Bhai Kalyan and Bhai Bhakta as the supervisors and himself returned to Amritsar.

One day a lady servant of Mata Ganga was hanging some wet clothes on the roof of their house. The devout Sikhs had offered many precious clothes to the Guru. When Karmo, the wife of Prithi Chand saw these precious clothes, she could not bear it and told her husband, "Are you not seeing that the Sikhs have presented such precious gifts to Ganga." Hearing this Prithi Chand said, "Don't worry about this,

they are issueless and they will pass away as such. One day your son will become the owner of all such precious gifts, you should remain contented for some more days.”

Guru Arjan Dev was married to Mata Ganga twelve years back but they were issueless. The lady servant of Mata Ganga heard the dialogue between Karmo and Prithi Chand. She informed about this to Mata Ganga. When Mata Ganga heard all this she became very sad. She perceived that Prithi Chand was hoping that his own son Meharban would succeed as a Guru.

When Guru Arjan Dev came home Mata Ganga informed him about her distress. But when the Guru found that his wife was keen to have a child, he asked her to go to Baba Buddha for his blessing. Baba Buddha was respected by the Sikhs and the Guru alike. This fact must also be taken into consideration that it was a rare demonstration of humility on the part of the Guru to send his wife to ask the blessings of a Sikh. But Mata Ganga did not refuse. She did as was advised.



## **BABA BUDHA JI**

Baba Buddha Ji was born at village Kathunangal, District Amritsar. The name of his mother and father was Mata Gauraan Ji and Bhai Sugha Ji. His parents named him Boora. At the age of eight year, he began to help his parents in their routine works. But his main duty was to graze the cattle. One day Guru Nanak and Bhai Mardana reached Kathunangal and held a Darbar outside the Village. Bhai Boora also attended the Darbar. He was very influenced to hear the sermons of Guru Nanak and remained there sitting even after the completion of the Darbar. When Guru Nanak saw that the young boy was still sitting there, he invited him and asked him to sit near him. Then Guru Nanak said, "What is your name?" "My name is Boora," he replied. After that Bhai Boora became a great devotee of the Guru and one day he requested that he wanted to serve at Kartarpur. Guru Nanak had already noticed that the boy was very intelligent and enlightened so with the consent of his parents he took him to Kartarpur. As Bhai Boora was very wise at a very young age, Guru Nanak Dev always called him 'Budha' (old wiseman). The residents of Kartarpur also pronounced him by the name of Budha. As he was very intelligent soon he learnt Panjabi and crammed to memory the hymns of Guru Nanak. He served there day and night and also meditated the Name of God with each breath.

When Guru Nanak gave a test to select his inheritor only two Sikhs could pass that test. One was Guru Angad Dev Ji and the second was Baba Buddha Ji. When Guru Nanak Dev asked Baba Budha to take the responsibility of Guruship he bowed before Guru Nanak Dev and said, "My Lord! Grant me the boon so that I may become a true Sikh and also promise that you would never be out of my sight." Guru Nanak Dev was very pleased to hear this answer of Baba Budha Ji and said, "I promise I would never be out of your sight and if you do not want to become Guru, then you would behave and embellish the Gurus." So Guru Nanak Dev bestowed many spiritual powers on Baba Budha Ji. History itself speaks that Baba Budha served the Gurus with a great zeal and dignity. He applied Tilak to Guru Angad Dev in the presence of Guru Nanak. Later on he applied Tilaks to Guru Amar Dass, Guru Ram Dass, Guru Arjan Dev and Guru Hargobind Sahib. When Guru Angad Dev became the second Guru, Guru Nanak asked him to go to his village for the propagation of the Sikhism. Guru Angad Dev reached the house of Mai Bhraai at village Sanghar and hid himself for many days. The Sikhs became impatient to see their Guru. They searched every where but could not find him. At last they met Baba Budha who helped them find out the Guru. Then he asked Guru Angad Dev

to make Khadur Sahib his preaching centre.

Mata Ganga with her attendants reached Guru Ki Beedh. Baba Budha was sitting under a tree with other Sikhs. When he saw two carriages coming towards him at full speed he said, "Who is coming there?" The Sikhs told him that families of the Guru were coming on carriages. Baba Buddha said, "What has happened to the families of Guru that they are flighting."

Mata Ganga stopped her carriage near Baba Budha Ji. She asked her attendants to bring delicacies. She asked them to offer those to Baba Budha Ji. It is said Baba Budha took no notice of her. He did not like the all fanfare. Instead of blessing the Guru's wife, he even did not touch the delicacies. She felt disappointed. She returned back with her attendants and told Guru Arjan Dev about the attitude of Baba Budha Ji. The Guru said that she should go again. But she should cook simple food with her own hands and with the humility of a devotee. She should go on foot. Next day she did accordingly. When Baba Budha saw the wife of the Guru carrying the food on her head and coming on foot, he rose up and welcoming her said, "I was feeling very hungry today, it seems my mother has brought food for me." He was delighted to eat the simple food. While crushing the onion with his fist he said, "Your son will crush the head of the enemies the way I have crushed the onion. He will be very brave and strong."



## ***OPPOSITION OF PRITHI CHAND***

When Prithi Chand and his wife came to know that Mata Ganga was pregnant, they lost their peace of mind. They were always quarrelling with each other. Guru Arjan Dev thought to remain away from his jealous brother. He shifted to village Wadali four miles away from Amritsar. The inhabitants of the village were devoted Sikhs of the Guru. They were very much pleased to have the Guru living among them. The headman of the village vacated a big Haveli. Guru Arjan Dev and Mata Ganga Ji began to live there. Soon that Haveli itself was converted into the Darbar House, as the devotees were thronging there to see their beloved Guru. According to the blessing of Baba Budha Ji (Guru) Hargobind was born on June 9, 1595 A. D. at village Wadali. In the memory of this happy occasion Guru Arjan Dev dug a huge well with the voluntary help of the Sikhs. It was so large that it could accommodate six Persian wheels. Due to this well of six Persian wheels that place later on came to be known as Chheharta. The Sikhs rejoiced at the birth of Hargobind, but Prithi Chand and his wife lost the balance of their mind. For them only way to get the Guruship was to kill the new born child. So they planned to kill the child one way or the other. There was one old nurse in the house of Guru Arjan Dev. Prithi Chand paid her some money and took her into confidence. She smeared her nipples with poison. She took the child with great love, but when she tried to rise up in order to go to safe place, she fainted and fell down. The poison applied to her nipples had affected her. When she found that she was at the verge of death, she confessed her guilt and told the family that Prithi Chand had bribed her to kill the new born child.

Though the Sikhs took this dirty act of Prithi Chand very seriously, Prithi Chand remained undeterred.

After some time he sent a snake charmer. He demonstrated his show in two or three houses and then entered the house of the Guru. Family members and other Sikhs residing there came out to see his show. The child Hargobind was also enjoying the show with great interest. When the snake charmer found that child was taking great interest he sent one snake towards the child. Child Hargobind caught the snake from the head and rubbed it on the floor with such a force that snake died at the spot. All were astonished to see this brave act of the child. The Sikhs interrogated the snake charmer and he confessed that Prithi Chand had sent him to kill the child. Again Prithi Chand bribed a domestic servant of the Guru and asked him to poison the milk of the child. After poisoning the milk the servant offered the milk

to the child Hargobind. But the child refused to take the milk. But when, Hargobind took the bowl of the milk and threw it away, a dog lapped up the milk and died at the spot. When the servant was questioned, he confessed that Prithi Chand had bribed him to kill the child. Such nefarious acts of Prithi Chand distressed Guru Arjan Dev. When Prithi Chand failed to kill the child by such means, he planned to kill (Guru) Hargobind with help of his boy friend.

Nand Ram was a fast friend of (Guru) Hargobind. One day he wore a shirt with two pockets. He put in the left pocket poison mixed sweet and in the right pocket put normal sweet. His parents asked him to give the sweet of the left pocket to (Guru) Hargobind. But when Nand Ram and (Guru) Hargobind went to play outside, Nand Ram forgot about the identity of the placings of the pieces. He took that piece which contained poison himself and the second he handed over to (Guru) Hargobind. Nand Ram died there and then.

This also disturbed the Sikhs. At last they invaded the house of Prithi Chand and forced him to leave Amritsar. Prithi Chand shifted to village 'He-ar' where his in-laws were living. The Sikhs of the town met Guru and requested him to return to the city. Guru Arjan Dev accepted their request and shifted to his own house known as 'Guru-Ke-Mehal'.



## ***SULBI KHAN AND SULHI KHAN***

Baba Prithi Chand settled at village 'He-ar' near Lahore. There he constructed his own Harimandir and declared himself the real fifth Guru. But no Sikh attended his Darbar. He wrote letters to Masands to deposit the collected money with him at village 'He-ar'. But Masands had also realized that real Guru was at Amritsar. So his sources of income diluted. At last he planned to oust Guru Arjan Dev from Amritsar with the help of rulers. He was often going to Lahore to meet the Mughal officers. He was offering them precious gifts and presents. Many officers became his intimate friends.

Once Prithi Chand got the information that his friend, an officer, Sulhi Khan was paying a visit to his village 'He-ar'. Prithi Chand was pleased to hear such a news. He, at once, made preparation to receive him. He met him and repeated his request. He said, "You know very well that I am eldest son of Guru Ram Dass. It is my right to sit on the throne of Guru. But Guru Arjan Dev has snatched it from me by force. His men have even driven me out of Amritsar. Please help me." Sulhi Khan heard him with patience and said, "These days I am very busy I can not help you personally. But I will direct my cousin Sulbi Khan to go to Amritsar for your help."

Prithi Chand was very pleased to hear this. As he was a great opportunist he did not want to lose the right occasion. He at once said, "Sir! Give me a letter in the name of Sulbi Khan, I will meet him personally." Sulhi Khan gave him a chit in the name of Sulbi Khan. Prithi Chand took the letter and drove to meet Sulbi Khan. He met Sulbi Khan and handed over him the letter of Sulhi Khan. Getting the letter of his uncle, Sulbi Khan felt very happy. He agreed to go with Prithi Chand. Sulbi Khan's main aim was to loot the city of Amritsar. So he rushed towards Amritsar. But when he reached near Beas he quarrelled with one of his colleagues named Hasan Ali. They unsheathed their swords and began to fight. Hasan Ali was a very brave man. He cut the neck of Sulbi Khan with one blow of his sword. When Prithi Chand found that Sulbi Khan had been murdered, he ran in fear that he might not kill him also. All his plans which he had formulated, failed.

After some time he again met Sulhi Khan and offered a large sum of money. Sulhi Khan agreed to invade Amritsar.

Sulhi Khan was a revenue officer of the Mughal court. He said, "I will get permission from the Subedar of Lahore that I have to raid Amritsar to collect the tax dues". When the Sikhs heard about this plan of Prithi Chand they requested

Guru Arjan Dev that King Akbar should be informed about this. But the Guru did not approve it, he said, "We should trust God."

According to commitment Sulhi Khan reached 'He-ar' with his squad. Prithi Chand served them various delicacies. Prithi Chand took Sulhi Khan with him in order to show him his new type of brick-kilns. Sulhi Khan was a very haughty man. He was riding on a horse of a good breed. He was very proud of his horse. When they reached near the kiln, his horse startled at the sudden flight of a bird. The horse was so frightened that it jumped over the wall and fell into the burning kiln along with Sulhi Khan. Prithi Chand shouted very loudly. But Sulhi Khan was burnt completely and was reduced to ashes.

This plan of Prithi Chand also failed, and the army troop returned back. The deputy of Sulhi Khan warned Prithi Chand that he was responsible for the death of Sulhi Khan and would face the dire consequences. When he realized that Mughal rulers had turned against him, he did not dare again to do any mischief.



## ***COMPILATION OF (GURU) GRANTH SAHIB***

Though Prithi Chand had to lick the dust on one front, he was not the man to acknowledge defeat. He opened another front to embarrass Guru Arjan Dev. Prithi Chand and his son Meharban were composing their own hymns.

Meharban also compiled a granth in which he included hymns of four Gurus and poetry of Pir Faqirs. He mixed hymns of Sikh Gurus and his own in such a way that it became a difficult task to sort out the true and false hymns.

When Guru Arjan Dev heard about it he decided to take immediate steps to stop the confusion. He called a meeting of Bhai Gurdas, Baba Budha Ji and other prominent Sikhs. In the meeting they adjudged that hymns of Sikh Gurus and Bhagats (Saints) should be compiled in one volume. Guru Arjan Dev deputed Baba Budha as incharge of Darbar Sahib. In order to complete this arduous task he himself camped at the bank of Ramsar tank. He took the services of Bhai Gurdas to write the hymns.

Guru Nanak Dev had handed over his works to Guru Angad Dev Ji. That was called Pothi. Guru Nanak Dev had also collected the works of Bhagats (Saints) and with his own comments had kept them along with his own hymns. Guru Angad Dev himself wrote some hymns and adding those in the Pothi gave it to Guru Amar Dass. Guru Amar Dass also wrote hymns and long compositions. He also added his hymns in that Pothi and passed to Guru Ram Dass. The Fourth Guru also wrote hymns and adding all his works in that Pothi gave to Guru Arjan Dev. So all the works of the Guru's and Bhagats were lying safe with Guru Arjan Dev. Now the major job for the Guru was to edit the holy hymns. Guru Arjan Dev also included spiritual verses of other Indian saints, both Hindus and Muslims. All the hymns were arranged in order of the specific musical measure or Raga. The compositions of saints were arranged after hymns of the Gurus.

Bhai Gurdas with his own hands wrote the master copy of the compiled holy Granth. The Guru also asked him to contribute his own writings for inclusion in the Holy Granth Sahib, but Bhai Gurdas said, "I can't equate my writing with the Gurus."

The holy Granth was compiled in three years. After the monumental work had been completed in 1604 A.D., Bhai Bano was deputed for the beautiful binding of the Granth. He was sent to Lahore with five Sikhs. When the binding work was in progress, Bhai Bano prepared one copy of the holy Granth. But the Guru did not

approve it and afflicted it as 'Khari Beer'. When Bhai Bano brought back the holy Granth at Amritsar, the Guru sent messages far and wide that the holy Granth would be manifested inside the Harimandir Sahib on Bhadon Shudi Ekam Samwat 1661 Bikrami. A large number of devotees reached Harimandir Sahib. The Guru addressed the congregation and said, "This Granth is assembled as a spiritual ship to cross the worldly ocean. The man who reads, listens and contemplates it, would peacefully achieve salvation." Baba Buddha Ji was appointed the first Granthi. At that time the holy Granth contained 974 pages. In Harimandir Sahib the holy Granth was manifested on a beautiful throne. Baba Budha Ji was asked to read the hymn. Baba Budha Ji recited a hymn in his sweet voice. After the evening prayer Baba Budha asked the Guru, "Where should we keep the holy Granth at night for rest?"

The Guru said, "I have got constructed a new sleeping couch. Place the couch in my sleeping room and decorate it with new bed sheets. Place the holy Granth on that couch and then cover it with new silken covers." Accordingly the holy Granth was placed on the new couch and Guru Arjan Dev slept on the floor near the couch.

From that fact it becomes apparent that up to what extent Guru Arjan Dev respected the holy Granth.



# COMPLAINT MADE TO AKBAR

When Prithi Chand, an eternal enemy of Guru Arjan Dev, learnt about the compilation of holy Granth he provoked Hindus and Muslims that the Granth had derogatory references to Muslim and Hindu prophets and gods.

On his instigation Hindu and Muslim wrote a complaint and met King Akbar. The King had himself met Guru Amar Dass and Guru Ram Dass, so he paid no heed to the complaint of the Hindus and Muslims, but he assured them that whenever he visited Panjab he would enquire about their complaint.

After some time King Akbar reached Batala on an official visit. The Maulvis and Pandits again met King Akbar and reminded him about their complaint.

Akbar sent a message to Guru that the holy Granth should be brought at Batala. Guru Arjan Dev sent Baba Budha Ji and Bhai Gurdas with a copy of the holy Granth. When Baba Budha and Bhai Gurdas reached Batala, King Akbar ordered the complainants to attend his court. The holy Granth was manifested on a platform and Baba Budha was asked to read the hymn. When the holy Granth was opened the first hymn that was read was;

*From clay and light God created the world,  
The sky, the earth, trees and water are made by Him.  
I have seen men pass away.  
Forgetting God in avarice is like eating carrion.  
The way the evil spirits kill and devour the dead.*

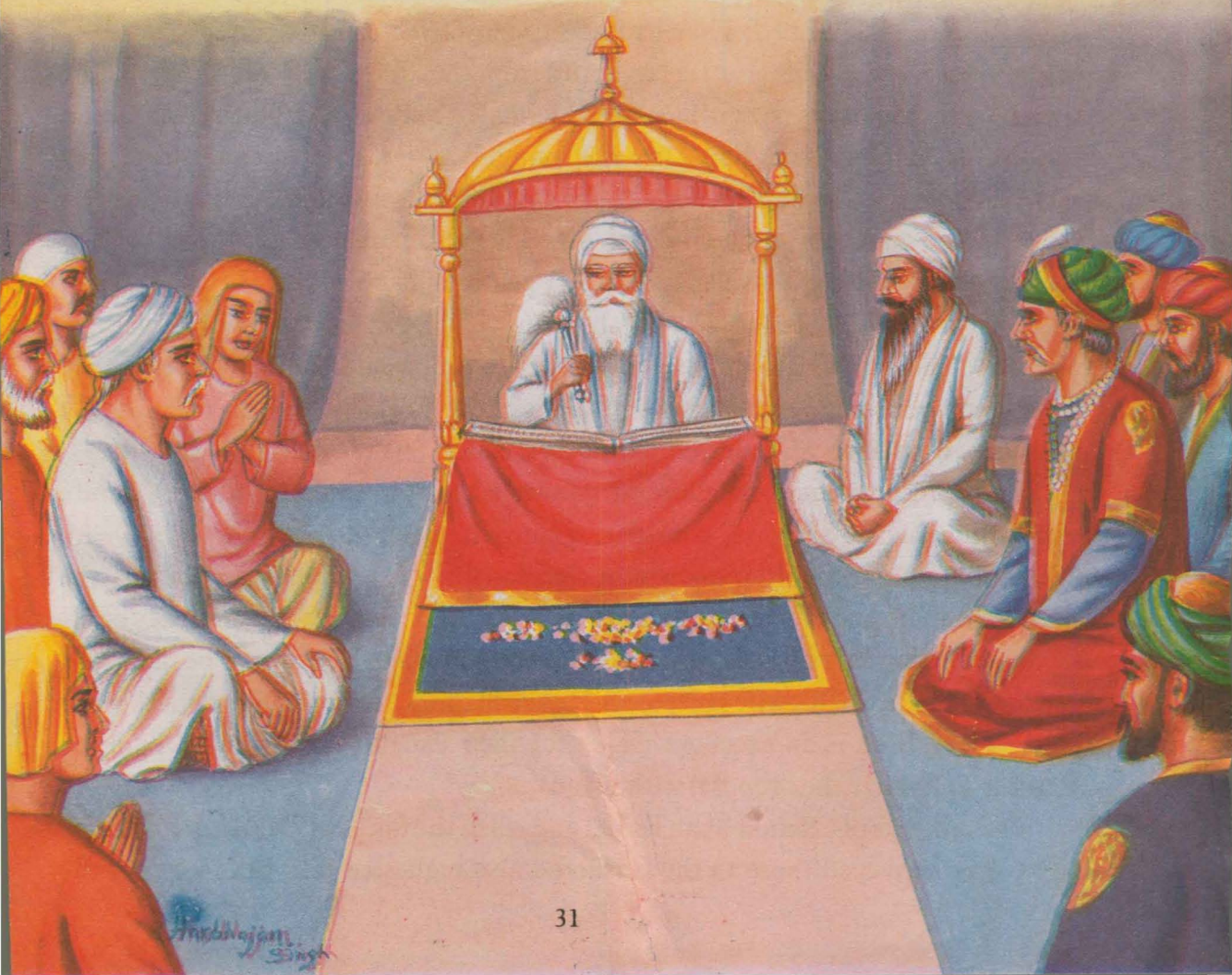
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King Akbar was very pleased to hear this hymn. He had always considered the Sikh Gurus as social reformers and devotees of One God and the brotherhood of mankind. All this was close to his concept of Din-E-Ilahi. But the Pandits and Maulvis were too wicked to be satisfied. They said Baba Budha had read the hymn, from memory and had not read the text from the holy Granth. They therefore asked Baba Buddha to read from another page. They deputed one man named as Sahib Dayal to tell Baba Buddha the page of his own choice and also asked him to sit near him so that he might not read the hymn from his memory. The next hymn read out was.

*You don't see God who dwells in your heart,  
And you carry about an idol around your neck.  
A non-believer, you wander about churning water,  
And you die harassed in delusion.*

Akbar was delighted to listen to this hymn. This hymn was as nobly inspired as the earlier one. There was nothing objectionable in it. He perceived that the hymn inculcated love and devotion and stressed to rid both the Hindus and Muslims of communalism. The king was very happy to hear the hymns from the inspiring volume compiled by Guru Arjan Dev. He got up from his seat and placed one Hundred golden coins in front of the holy Granth. He also bestowed robes of honour on Baba Budha and Bhai Gurdas. He also sent one robe of honour for the Guru, who had done such a remarkable feat. He also told Baba Budha and Bhai Gurdas that he would pay respects to Guru when he visited Lahore on the next tour.

When the Maulvis and Pandits found that instead of punishing the Sikhs, the King had adorned them by presenting the robes of honour, they left the court secretly so that they might not be given any punishment for their such a nefarious act.



## MARTYRDOM

Chandu Shah was a Diwan (minister) in the Mughal Court. Originally he was a Punjabi and belonged to Kalanaur in district Gurdaspur. He had a daughter for whom he was looking for a suitable Punjabi groom. He sent two Pandits as emissaries to find out a suitable groom for his daughter. Pandits went all over the Panjab, but could not find an adequate match for his daughter.

When they were on their way back to Delhi, they happened to visit Amritsar. They were very impressed to see such a beautiful city. They learnt that administrator of the city was Guru Arjan Dev who had been preaching Divine knowledge to the people. He had thousands followers and Sikhs from all over India were coming daily to pay him homage. They were also offering him very precious gifts. Pandits were greatly motivated to have a glimpse of such a godly man. So they attended the Darbar of Guru Arjan Dev. They heard the sermons with great interest. But when they saw handsome son of Guru Arjan Dev sitting beside him, they were captivated, enthralled and benumbed. They had never seen such a handsome and smart boy. When they asked about (Guru) Hargobind from the Sikhs, they told them that he was the only son of his father. They were delighted to hear it as (Guru) Hargobind was also to succeed his father. After the completion of the devotional songs, they met Guru Arjan Dev and requested him that they want to meet him alone. The Guru had no objection and he allowed. Meeting the Guru they said, "Chandu Shah who originally belongs to Kalanaur is a very gentle and noble man. He is a Diwan in the court of the Mughals. He has a very beautiful, elegant and accomplished daughter. We had come here as his emissaries in order to find a suitable match for her. We have seen your son (Guru) Hargobind. He is really most suitable groom for her. If you agree we will be very pleased to inform Chandu Shah." The Guru agreed.

Managing consent of the Guru, they hurried back to Delhi to inform Chandu Shah. But Chandu Shah was considering himself one of the richest men of Delhi. When the emissaries told him about the personality of (Guru) Hargobind and the grandeur of his father he smiled and said, "After all he lives on the offerings of his devotees, he has no political power. A brick baked for a palace cannot be used for a sewer." Chandu Shah's wife objected for his such mean and worthless remarks. She said, "Hargobind is an excellent match for their daughter. You should send the Pandits to finalize the proposal without any delay."

The remarks of Chandu Shah leaked and when the Sikhs of Delhi came to know of it, they conveyed those to the Guru and also requested him not to accept the

proposal of a such a conceited man. Chandu Shah sent Pandits to Amritsar. But the Guru who had been made aware of Chandu Shah's remarks, declined to accept the proposal. He said, "As I had already told you that the daughter of a rich man like Chandu Shah will not adjust in the house of a Faqir. So I do not accept the proposal. You should select a suitable house for her and from my side consider this matter dropped for ever." When the Pandits informed Chandu Shah about it and returned him the proposal gifts, he lost his temper and vowed to avenge himself on the Guru for the insult hurled on him.

As long as King Akbar was alive, Chandu was unable to do any harm to the Guru. But after his death Jahangir became the King of India. Jahangir's son Khusro



revolted against him, but could not face his forces and ran towards Kabul. On the way he met Guru Arjan Dev at Taran Taran.

Jahangir was against Guru Arjan Dev since a long time even when he had not become the King of India. He could not bear the popularity of the Guru. He determined to kill him. But he could not find the appropriate reason. But when he was informed by Murtaza Khan that he had met prince Khusro he got the apparent evidence to eliminate him. When he was going to Kashmir, he summoned Guru Arjan Dev to meet him at Lahore.

When the Guru received the message of the King, he called his son Hargobind and installed him as the sixth Guru. Then the Guru took leave of the Sikhs and left for Lahore. The King asked the Guru to revise the holy Granth and to add in it some hymns in praise of Mohummad. The Guru said, "The holy Granth is a revelation in praise of God, no one can alter it." Then he asked the Guru to embrace Islam. But the Guru said, "It is better to die than to change religion."

As he did not bow before the demands of Jahangir, the Qazi gave an injunction ordering the Guru to be tortured to death. Chandu Shah met Murtza Khan, the Governor of Lahore and requested that the Guru should be handed over to him to torture him to death. King Jahangir had already left for Kashmir. Murtaza Khan had no objection in handing over him the Guru.

Next day Chandu started his process of torturing. He was first asked to sit on a burning sand, then he was asked to sit on a red hot iron sheet. There they poured burning hot sand on his body. He was also asked to sit in boiling water. As the process of torturing was on, Sain Mian Mir, Muslim Saint of Lahore, came and requested the Guru to allow him to use his miracle power to overthrow those who were torturing him." Hearing this the Guru said, "We should accept the Will of God. A leaf does not move without the order of the God."

He was tortured for five days. But the tyrants found that he was bearing all the torments with perfect peace. On the fifth day Guru asked for a bath in the river Ravi. He was allowed. When the followers of Guru, heard that the Guru was going to have a bath in the river, they came to have a glimpse of their beloved Guru. When they saw boiling blisters on his bare body, they began to a weep and cry. But the Guru was saying again and again, "Sweet is your Will, O God! The gift of your Name only I seek." Reaching the river, he walked into the water. Then he sat in the water and recited Jap Ji Sahib. At the completion of the Salok he bade farewell to the weeping devotees and disappeared. He never came out of the water.



# ***Guru Hargobind Sahib Ji***



## *BIRTH AND EDUCATION*

(Guru) Hargobind Sahib was born on June 9, 1595 A.D at village Wadali. This village is at a distance of four miles from Amritsar, Now this village is known as Guru-Ki-Wadali. After staying for some time at Wadali, the Guru shifted to Amritsar. The Sikhs were coming from distant places to Amritsar to pay their homage to the Guru, but not finding him there, were feeling disappointed. When the people of Amritsar perceived that Prithi Chand was plotting to kill (Guru) Hargobind, they reprimanded him, and Prithi Chand was forced to leave Amritsar. He shifted to village 'He-ar' near Lahore and constructed there his own Harimandir and declared himself the fifth Guru. But the Sikhs paid no heed to the hypocrite. Baba Budha was asked to stay at Amritsar and he was appointed as a tutor of (Guru) Hargobind. Baba Budha taught him Punjabi, Hikmat and religious scriptures. Bhai Jetha made him perfect in the art of warfare. He taught him archery, swordsmanship and handling of other weapons. Bhai Ganga Sehgal trained him as an ideal and classic horse rider. (Guru) Hargobind was well built and he took keen interest in wrestling since a very young age. He was even knocking down wrestlers senior to him in age.

(Guru) Hargobind was also studying the Gurbaani (Hymns of Gurus) with deep insight. He learnt by heart all important hymns of the Gurus, even as a child. That was the reason that after the coronation of the Guruship, he quoted the hymns with great authenticity while he used to deliver his sermons. His personality was very charming and pleasing. He had a well built body and sharp features.

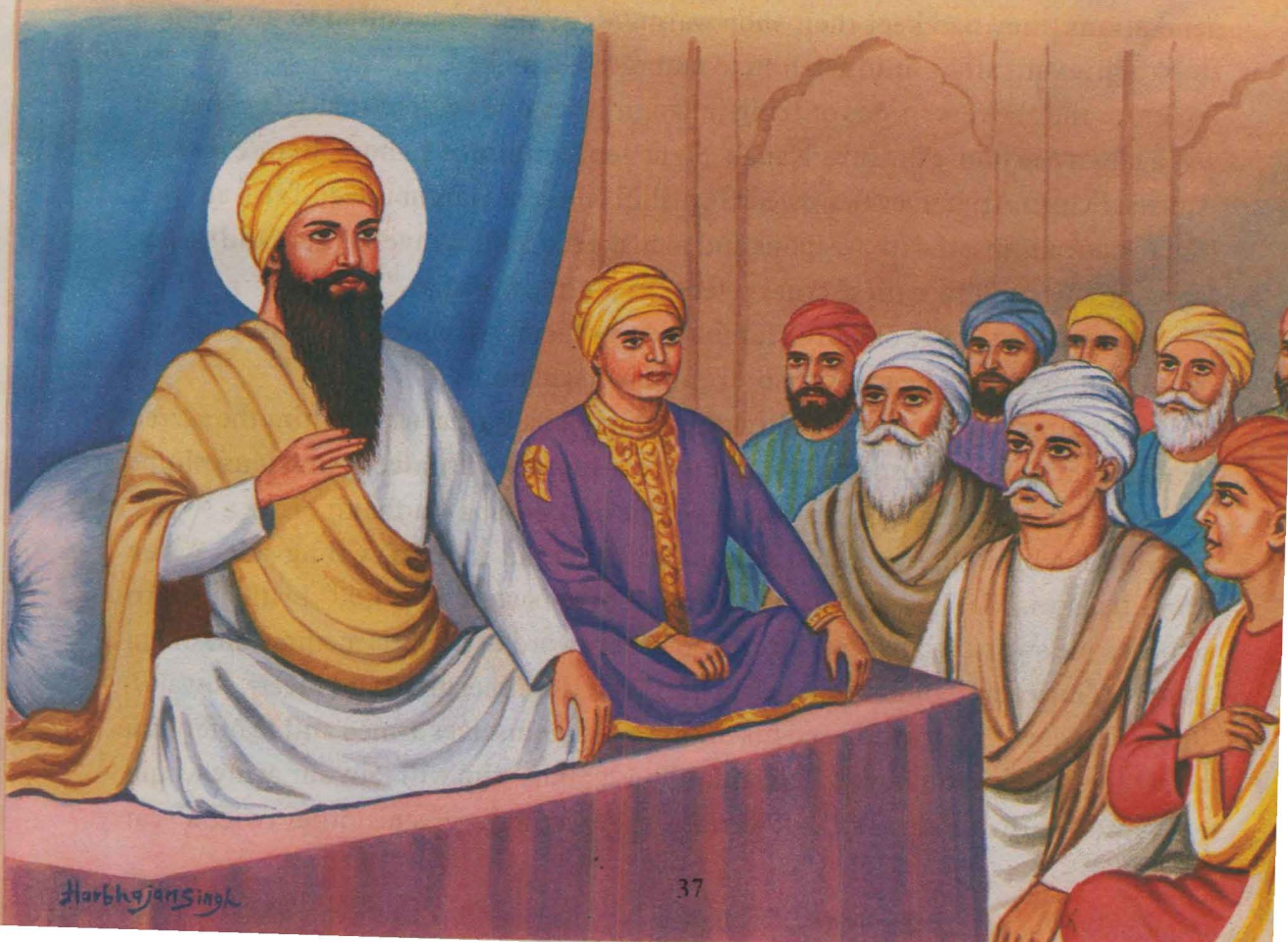
Bhai Santokh Singh writes, "The feet of (Guru) Hargobind were like the flowers of lotus, and nails of the feet were as red as jewels. His legs were beautiful like the tree of the betelnut and joints of knots of ankles and knees were very strong and grand. His chest was very wide and his shoulders very high. His hands were strong and powerful but flexible and elastic as the trunk of an elephant. His hands were like lotus flowers and fingers looked as if its petals. His face was just like a moon and he had white teeth and beautiful red lips.

His eyes, which had the power to mesmerize the whole congregation at a single glance were sharp like petals of lotus. His chin and cheeks were soft, tender and delicate and falling curls on it were making it more elegant and graceful.

Seeing such a handsome personality of the young (Guru) Hargobind many rich men were approaching Guru Arjan Dev for the engagements of their daughters to (Guru) Hargobind.

Chandu Shah was a minister of the King at Delhi. He sent his emissaries to

Panjab in order to find a suitable groom for her daughter. Hearing the grandeur of the Darbar of Guru Arjan Dev, they reached Amritsar. When they attended the Darbar, they found (Guru) Hargobind (age ten years) also sitting beside the Guru. They were captivated to see the sharp features of (Guru) Hargobind. They at once made up their mind to engage the daughter of Chandu Shah to (Guru) Hargobind. They informed the Guru about their proposal. But the Guru said, "I am a Faqir and it is not possible for me to have relation with such a richman. You should first consult Chandu Shah. If he agrees I have no objection." The emissaries departed for Delhi. They met Chandu Shah and informed him about their achievement. But Chandu intervened and rebuffing them said, "You know I am one of the richest men of Delhi and I have a great influence in the Royal Darbar. Though Guru Arjan Dev has many followers but still he lives on their offerings. A brick baked for a palace, can not be used for a sewer." When the Sikhs of Delhi heard these remarks of Chandu Shah, they informed the Guru and requested him that he should not accept the proposal of such a conceited man. The Guru rejected the proposal and Chandu Shah became an enemy of the Guru.



## *GIRT TWO SWORDS OF MEERI AND PEERI*

Prince Khusro revolted against his father Emperor Jahangir. But when he could not face the large army of his father he ran towards Kabul. On his way he met Guru Arjan Dev at Tarn Taran. The Guru welcomed him and offered him and his hungry associates meals in the free kitchen. The Governor of Lahore at once informed about this to King Jahangir. When Jahangir heard about it he made up his mind to annihilate Guru Arjan Dev. To help the rebellions had always remained a sufficient reason for the punishment of the helpers. Jahangir himself was a narrow-minded person in the religious affairs. He was against the religious preachings of Guru Arjan Dev. In his autobiography Tuzak-i- Jahangiri he clearly writes:

“In Goindwal which is on the bank of river Beas, there was a Hindu named Arjan. In the garb of sainthood, he captured the fancy of simple Hindus and even the ignorant foolish Musalmans. They called him Guru and from all sides the stupid people flocked to worship and render complete faith in him. For three or four generations, they had kept their shop warm. Many times it occurred to me to put a stop to this vain affair or to ask him to embrace Islam.”

From the above writings of King Jahangir it is quite evident that King himself was against the house of Guru Nanak. So he sent for him at Lahore. Before leaving Amritsar Guru Arjan Dev bestowed Guruship on Guru Hargobind and also advised him to adorn himself with weapons and to make his Sikhs brave soldiers and saints. He said, “We can’t face these cruel rulers remaining as Faqirs.”

At that time the age of Guru Hargobind was merely of eleven years. But though he was young in age, he was very brave and benevolent.

At the time of adoration of Gurgaddi, when Baba Budha offered him the sacred headgear he refused respectfully and wore a turban with a very precious plume prepared specially for the occasion. Then he asked Baba Budha to bring a sword. Baba Budha brought one sword and in confusion put it on the wrong side. When the Guru noticed it he asked him to bring an other sword. He said, “I will gird two swords, one sword of Shakti (power) and other sword of Bhakti (meditation). So in this way Guru Hargobind combined in him Peeri (Renunciation) and Meeri (Royalty) From that day the Guru advised his Sikhs to get themselves armed and to offer him only the weapons and horses. He said, “Those Sikhs who will join our army would be trained in the modern type of warfare, they would be given clothes twice a year

and free meals in the kitchen.”

When the Sikhs came to know about this, thousands of them joined the Guru's Army. They enjoyed the celestial music in the morning and evening and got training of arms in the day time. They took part in all types of games and also went to the jungles for the game of hunting. The Guru selected fifty two brave Sikhs as his body guards.

When some Pathan soldiers were shunted out from the royal army, the Guru ji enrolled them in his army. They trained the Sikh soldiers and perfected them in the Mughal Warfares. So the Guru's army became competent in handling all types of weapons. The Guru constructed Akal Takhat in front of Harimandir Sahib in order to settle the disputes arising among his Sikhs. He appointed Bhai Gurdas as the first Jathedar of the Akal Takhat. The Guru said, “This Akal Takhat (Throne of Timeless) will be used to give justice to my Sikhs. This throne will be used as official secretariat of the Sikhs. When Guru Ji sat on this throne, he wore beautiful saffron dress and adorned his Turban with an attractive plume. He also ordained that in future after holding the ‘Sodar Chauki’ the Vaars of great warriors would be sung at the premises of Akal Takhat.



# *THE LIBERATOR*

When Murtaja Khan, Nawab of Lahore, noticed that Guru had constructed a fort at Amritsar and was also strengthening his army he informed about it to King Jahangir. He also emphasized that he was making preparations to take revenge for his father's assassination. When Jahangir came to know about this he at once sent Wazir Khan and Guncha Beg to Amritsar in order to arrest Guru Hargobind Sahib.

But Wazir Khan who was a well-wisher of the Sikh Gurus requested the Guru to accompany them to Delhi as King Jahangir wanted to meet him. The Guru accepted the invitation and reached Delhi.

On their first meeting when Jahangir saw the Guru, he was completely won over by his youthful charm and holiness. King decided to befriend the Guru. So he gave royal welcome to the Guru. But Chandu Shah could not bear it. His daughter was still unmarried and thus the rotten sore was still bleeding. At Agra, the King fell seriously ill. The physicians tried their best but they failed to cure him. Then Chandu Shah conspired with the astrologers, who were asked to tell the King that his malady was due to wrong track of stars and it could be cured only if some holy man goes to Gawalior Fort to offer prayers to the deity. He also pointed out that Guru Hargobind was such a holy man and he should be asked to go to Gawalior Fort. At King's request the Guru readily agreed and left for the Gawalior Fort.

In the fort the Guru met many princes who were detained there due to political reasons. They were leading a very deplorable life. With the help of Hari Dass, the governor of Fort, the Guru improved their condition. Hari Dass was a Sikh of Guru Nanak and he became ardent devotee of Guru Hargobind. Once when Chandu wrote to Hari Dass to poison the Guru, he at once placed that letter before the Guru.

When several months passed and the Guru was not released then Baba Budha and other devotees met the Guru. They informed him about the despicable condition of the Sikhs, who were waiting for him with great eagerness. The Guru assured them that they should not worry, he would join them soon.

In the meantime Sai Mian Mir met Jahangir and asked him to release the Guru. Jahangir, who had fully recovered, ordered Wazir Khan to bring Guru Hargobind in his court with great honour. Wazir Khan reached Gawalior Fort and informed Hari Dass about the message of the King. Hari Dass was very pleased to hear it. He informed the Guru about the message of King. But the Guru declined to leave the fort unless princes confined in the fort were also released. When Wazir Khan informed

King about the desire of the Guru, the King agreed. The fifty-two princes who had been detained due to political reasons or for committing default, were pining in fort for years. The Guru left the fort with all fifty-two princes. As the Guru liberated the fifty-two princes so he is known as Bandichhod (Liberator).

A Gurdwara known as Bandichhod is built at the place where Guru stayed during his detention. Jahangir advised Wazir Khan to bring Guru Hargobind in his court at Delhi with great honour. Jahangir realized that he had killed an innocent pious man Guru Arjan Dev without any offence. He wanted to exonerate himself by indicting this crime on Chandu Shah and other officers. So in order to show his innocence he wanted to meet Guru Hargobind.



## *REPENTANCE OF JAHANGIR*

King invited the Guru and asking him to sit near him said, "I was ill informed that you were raising an army in order to take revenge for your father's assassination. But now I have found the truth. Your culprit is Chandu Shah. He poisoned the ears of my officers against your father. Wazir Khan has told me that Chandu Shah wanted to marry his daughter to you, but your father refused, so he became an enemy of your father. When I invited you to my court, Chandu Shah, whose daughter is still unmarried, again conspired to kill you. He again intrigued a plot to confine you in the fort of Gawalior in order to finish you. The governor of the fort has handed over a letter to Wazir Khan in which he has written to poison you. So now I have decided to handover to you Chandu Shah and his family." But the Guru said, "I am a Darvesh, I do not want to avenge the murder of my father."

But when Bhai Bidhi Chand and Bhai Jetha requested the Guru that the family of the Chandu could be spared but Chandu must be punished. The Guru handed over Chandu to Bhai Bidhi Chand and Bhai Jetha. They tied his hands with his own turban and paraded him in the streets of Delhi. People hurled abuses at him and even spat at his face. The people even wanted to kill him but the Guru intervened and asked Bidhi Chand to carry Chandu Shah to Lahore where he had manipulated the most heinous crime.

Then the Guru asked his men to make preparation to return home. But when the King heard about it he asked the Guru to stay with him for a few more days. The Guru agreed. One day King invited the Guru to accompany him for a hunting expedition. The Guru who himself was a great lover of this game, accepted the invitation. During the expedition when they entered the dense forests, a tiger attacked the King. The Royal party who was accompanying the King, shot many bullets at the tiger, but due to panic they could not harm the tiger. It appeared as if the tiger was about to kill the King. When Guru Hargobind saw it, he dismounted from his horse and pulled out his sword and stood against the tiger. He carried his shield in his left hand. When the tiger saw that another man was standing before him, he jumped with great force and attacked the Guru. But the Guru struck his shield on the head of the tiger with such an aggression that tiger fell on the ground. Then with a speed of lightning the Guru pierced his sword in the belly of the tiger. When the King found that tiger was lying dead, he came near the Guru and admired his bravery. He said, "I have not seen such a gallant hero. You have killed the lion single handed as if it was a cat or a dog." Then the King became a great friend of the

Guru and always invited the Guru, for the hunting expeditions.

One day when the Guru and the King were camping in a forest, a poor grass-cutter came and placing two paisa before the King said, "O True King! I am a worthless sinner, please wash my sins and grant me deliverance from the cycle of life and death. I have bought a small bundle of grass for your horse, kindly accept it."

When King Jahangir heard him, he said, "I am not a true King, I am a King of Hindustan. Your true King is there." Then the King pointed towards the tent of Guru Hargobind. Hearing this the grass cutter was perplexed and he took the two paisas and the bundle of grass and went towards the Guru's tent. He placed two paisa before the Guru and placing the bundle of grass on one side knelt down to pay homage to the Guru. He said, "My Lord! Forgive me, I took the ordinary King as the True King. Please accept my offerings I am very poor man and I earn money by selling the grass. You are True King, help me at the time of my death so that I may swim the world of ocean to attain salvation." This episode changed the life of Jahangir and he realized that True King was greater than him.



## REACHED AMRITSAR

After staying for some time with the King Jahangir, Guru Hargobind Sahib returned to Amritsar. When he reached Amritsar the people celebrated that day with great pomp and show. The devotees from all over Punjab reached Amritsar. That was the Diwali day. So the devotees illuminated the lamps in all corners of the Harimandir Sahib and fire works dazzled the eyes of people throughout the night.

After staying for a few days at Amritsar the Guru went to Lahore in order to meet Sain Mian Mir. There all the saints and pirs came to see him. On the place of the martyrdom of Guru Arjan Dev the construction of a building of Gurdwara was started in the memory of the great martyr. When the Guru was staying at Lahore, Bhai Bidhi Chand and Bhai Jetha Ji reached there handling the rascal Chandu. At that time Chandu had almost become blind. Being tortured he was crying day and night. Being aware of his fate he was reduced to mere skeleton.

Bhai Bidhi Chand and Bhai Jetha paraded him throughout the city. When the people of Lahore saw him they were so enraged that they hurled abuses at him and beat him with shoes and slippers. One day they reached the shop of the grain-parcher where the cruel hangman of Nawab had poured burning sand on the body of Guru Arjan Dev. Seeing him the grain-parcher became so furious that he hit on the head of Chandu with a burning large ladle. Chandu who was already half dead, fell on the ground. The grain-parcher had seen the scene of torturing of the Guru with his own eyes. He had also heard the instructions of Chandu, which he was giving to the Nawab's hangman. When he heard Chandu crying and weeping he said, "O dirty dog! Now you are crying, but the Guru did not utter a single word from his mouth, he remained peaceful and calm as if you were not pouring burning sand, but cold water. Now you are crying." Then he again gave him a powerful blow, which demolished his skull. Chandu died there and then. All the people, who were watching his end laughed and enjoyed. Nobody wept for him. Then his body was thrown at the bank of river Ravi so that dogs and vultures could relish his meat. After staying for some time at Lahore the Guru came back to Amritsar. Though King Jahangir was his friend, he wanted to strengthen his army. The Guru knew well that Kings can't be relied upon. There is no word of friendship in their dictionaries. If for the usurpation of Kingdom they can kill their father, brothers and sons then how could others claim their friendship. Therefore the Guru got constructed a pucca wall around the city. The fort of Lohgarh was again renovated. When he was satisfied about the safety of the city he made up his mind to preach

Sikhism in the adjoining villages of Majha.

One day when he was going towards village Chabba along with his companions a lady named Sulakhani came and stood in front of the horse of the Guru. This lady belonged to village Chabba and was issueless. She had met many hypocrites, but her desire remained unfulfilled. When she heard that true Guru Hargobind Sahib himself had been visiting his village then she took a pen and inkpot and stood in the way of the Guru. After stopping the horse of the Guru, she said, "My Lord! I am wandering in this world as a childless. But who ever goes to your door never comes fruitless. Please bestow a gift of child on this beggar's lap."

The Guru said, "My child! God has not written a child in your fate."

Then Sulakhani said, "You are writer of the fate. If you write fate there, then you can also write it here."

Then she handed over pen, inkpot and a paper to the Guru to write her fate. But when the Guru took the pen to write one (੧) the horse shook his leg and the word one (੧) changed into seven (੭). History is witness that in the house of Sulakhani seven sons were born and they served the house of Guru with great love and devotion.



## *PAINDE KHAN*

One day under the leadership of Ismail Khan some Pathans met the Guru at Kartarpur and requested him to enroll them in his army. They were twenty six in number. The Guru took their interview one by one and enrolled them in his army. With those Pathans there was one young Gilji boy, who had come with his widow mother to pay homage to the Guru. Actually his mother had heard that Guru Hargobind was very benevolent, so she had come to get some assistance from the Guru. She told the Guru that she was a homeless widow and her son was too young to do any job. When the Guru heard her story, he saw towards the boy. He seemed to him a very promising young boy. The Guru asked his Sikhs to make arrangement for her residence and also to allot some land for her livelihood. The name of that young boy was Painde Khan.

The Guru took his responsibility for the nourishment of the boy. He made adequate arrangement for his healthy growth. He appointed great warrior Ismail Khan as his instructor. After a few years Painde Khan proved to be an unrivalled wrestler and a brave soldier. His games were also very astonishing. The people considered him a magician.

He was so powerful that he used to rub the engraved words on the silver coin by grinding with his thumb. He also could twist the coin with his palm. Another interesting game was, that he could carry a full grown buffalo on his shoulders by tying its legs. The people were coming from far and near to see his feat. He was so mighty that he could throw the horse and its rider with the help of his shoulders.

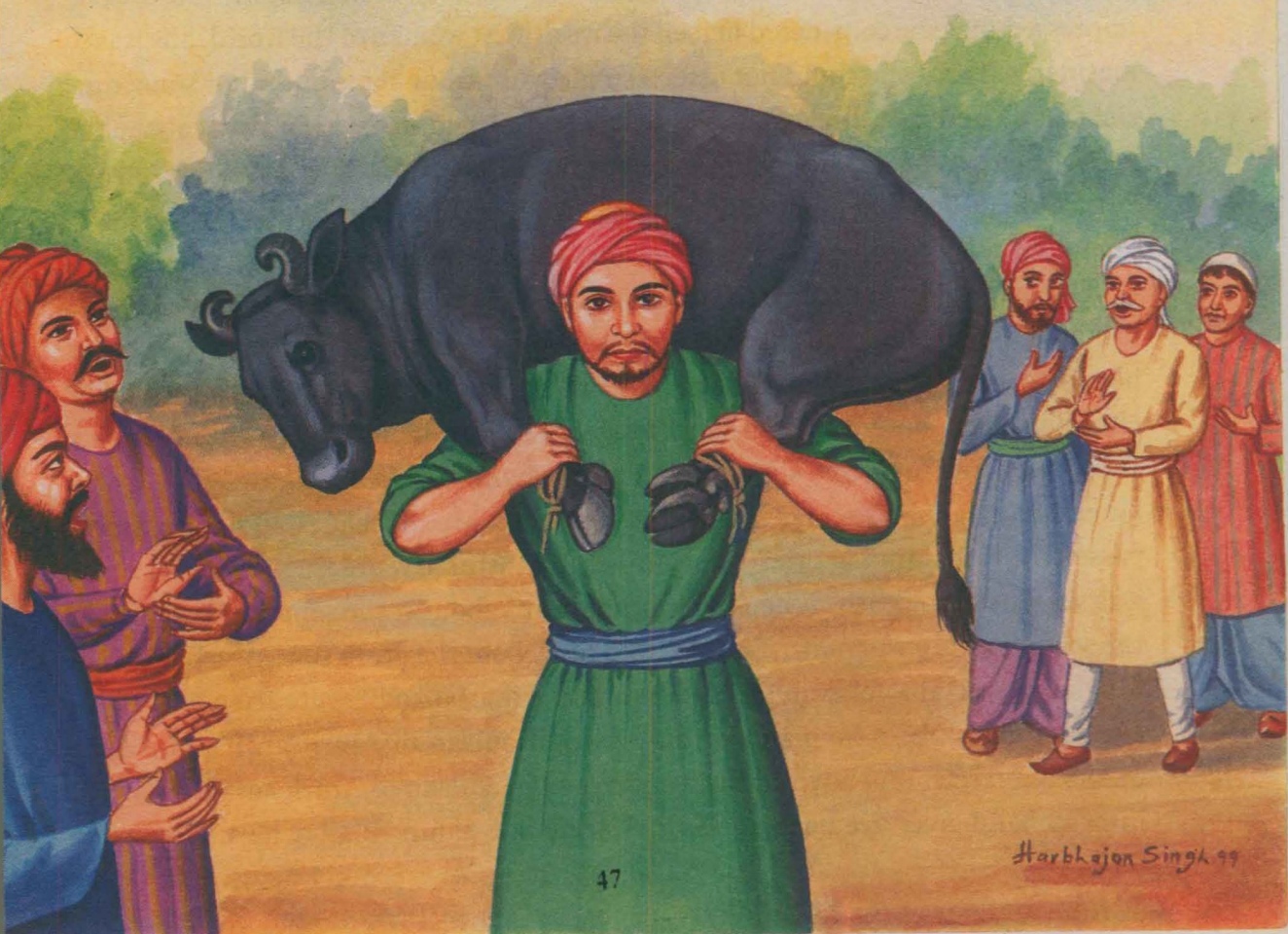
He proved his bravery in the first battle of Sikhs, which was fought near the fort of Lohgarh at Amritsar. He came out from the fort and crushing the Mughal soldiers, killed the Mukhlas Khan's associate, Didar Ali, with one powerful blow. Then the Mughal Army ran before him as if they were sheep and goats.

The Guru praised him very much for his bravery shown in that battle. But this appreciation made him conceited. He became so arrogant that he even said that the Guru had won the battle due to him. It was the reason that the Guru did not call him in the other two battles.

The fourth battle which the Guru was forced to fight was due to Painde Khan's betrayal. He forgot the patronage of the Guru and for a trifle falcon became an ardent enemy of the Guru. Though he considered himself very brave he did not dare to fight alone with the Guru.

Therefore he met the governor of Lahore and complained against the Guru. He

told them that he had remained with the Guru from very young age and he knew all the shortcomings of the Guru. The governor of Lahore agreed and he sent Kaale Khan as commander of the ten thousand soldiers for his help. In the fiercely fought battle Kaale Khan was killed. When Painde Khan saw that Kaale Khan had been killed he himself came to fight with the Guru. When the Guru saw Painde Khan in front of him he said, "Painde Khan! Come on, you are allowed to attack first. Painde Khan attacked a severe blow, but the Guru took it on his shield. Then the Guru again asked him to attack. This time Painde Khan attacked the Guru with such a mighty force that the sword striking the shield broke into two pieces. Painde Khan dismounted from his horse and advanced towards Guru in order to overthrow his horse. But the Guru struck his shield on the head of Painde Khan and he fell down losing his senses. The Guru dismounting from his horse came near Painde Khan and said, "Painde Khan! Remember your God and recite the Kalma." Painde Khan spoke, "Your benevolence is my Kalma" and died. It is said that the Guru was deeply moved at Painde Khan's death. The Guru took out his shield and put it on his face to provide him shade from the sun.



## ***MOTHER KAULAN***

Kaulaan was a daughter of Quazi named Rustam Khan. She was very wise and intellectual. When she completed her elementary education, the Quazi got her admitted in the school of Sain Mian Mir for higher education. She was very influenced by the holy personality of Sain Mian Mir and became her great devotee. Sain Mian Mir had great respect for the Sikh Gurus. So he used to tell her about the Sikh Gurus and their hymns. Sain also told her about Guru Hargobind Sahib.

Sain Mian Mir had learnt by heart many hymns of Gurus. So he used to recite them in a very melodious voice. Kaulaan also crammed some hymns and was feeling very blissful by reciting them in her sweet voice. She also used to recite the sacred hymns in her house. One day Quazi heard these hymns. He was a fanatic Muslim. He considered the Sikh Gurus as infidels. So he could not tolerate that his daughter should sing the hymns of infidels. He warned her daughter not to sing such hymns.

She requested Sain Mian Mir that she wanted to have a glimpse of the Guru Hargobind Sahib. Once when the Guru had gone to meet Sain Mian Mir, Kaulaan got the fortunate opportunity to see the Divine face of the Guru. She was so impressed that she considered herself the wealthiest woman of the world. She was so mesmerized that she could not utter a single word from her mouth. For some time she stood there as a lifeless statue. Sain Mian Mir informed the Guru about the love of the girl for the Sikh faith. He also told the Guru that she sang the hymns of Guru Nanak in a very sweet voice. The Guru blessed her and said, "You are very fortunate, whoever sings the praises of God, attains the Supreme bliss."

One day Kaulaan became so emotional that she began to sing the Divine Hymns in a loud voice. She forgot that Quazi was present in the house. When Quazi heard her voice, he was so enraged that he took one stick and began to beat her ruthlessly. Her mother requested the Quazi and saved her. But the lovers of God never care about such beatings. She started to recite the hymns day and night. When Quazi found that she had become fearless he requested his colleagues and got a decree passed by Mohammdan priests. According to Muslim law ordained in Quraan, she was sentenced to death. When her mother heard about it she sent her daughter in the school of Sain Mian Mir. She also told him about the death sentence. Sain Mian Mir knew well that Nawab Wazir Khan and King Jahangir were friends of Guru Hargobind Sahib so he planned to despatch Kaulaan to Amritsar. He called for Shah Abdul Yaar and advised him to take away Kaulaan to Amritsar. He also told him to hand over Kaulaan to Guru Hargobind Sahib so that he might make

arrangement for her safe residence.

He reached Amritsar early in the morning and through an attendant of the Guru, met Guru Hargobind Sahib and told him all about Kaulaan. The Guru told him that Sain Ji should not worry, she would be accommodated properly.

Next day the Guru allotted her a house near Harimandir Sahib. He also made arrangement for her meals and clothes. A lady attendant was recruited to help her and to give her company. There Kaulaan was free to recite the hymns of the Gurus according to her desire.

One day mother Kaulaan asked her maid servant that she wanted to see the residence of the Guru. The maid servant agreed and she took her to Guru's Mahal. There when she saw the lovely children of Guru Hargobind Sahib, she was very pleased to play with them. She spent the whole day with them. But when she returned to her house she became very sad. She was thinking again and again about the children of the Guru. A hidden desire germinated in her mind that she should also be a mother of a child. When one day Guru Hargobind Sahib went to see mother Kaulaan he was astonished to perceive her sad face. When the Guru asked her the reason of sadness, she told him about her desire. Hearing this the Guru said, "These children take birth and die, but we would give you an immortal son. He told her that on her name a Sarovar would be constructed in front of her house. This Sarovar would be known as Kaulsar. Hearing this mother Kaulaan felt very happy.



# *THE FIRST WAR*

In those days only kings and their relatives were allowed to play the game of hunting. For this purpose many forests were reserved for them. But Guru Hargobind Sahib was encouraging and inspiring his Sikhs to play the game of hunting. He wanted to make them brave and undaunted warriors.

One day when the Sikhs were wandering in the forest in search of prey they reached the place where the members of the royal family were also playing the game of hunting. One hawk of the royal party fell into the hands of Sikhs. When the royal party asked the Sikhs to return their hawk, the Sikhs refused. At this members of the royal party said, "We will inform about this to the Governor of Lahore and you will have to face the consequences." But the Sikhs replied, "We are not afraid of any body, you can do whatever you like."

The royal hunters complained about this to Kuleej Khan, the Governor of Lahore. They told him, "If today they can dare to snatch a hawk, tomorrow they will try to grab the royal crown." Hearing this Kuleej Khan lost his temper and appointed Mukhlis Khan the commander of an army consisting of more than seven thousand heads. He asked him to attack the Sikhs and to annihilate them completely. When Guru Hargobind Sahib heard about this, he asked his Sikhs to make preparations to face the enemy. The marriage of Bibi Viro, the daughter of Guru Hargobind Sahib had already been fixed, which was only two days after. So the Guru shifted the venue of marriage to Jhabal and sent Granth Sahib and his family to Jhabal.

First battle was fought at Pipli Sahib. The army of the common people faced the royal army. This was such a battle that on one side was a well equipped army of the Mughals and on the other side were common folk. But these common people fought so bravely that royal army was forced to retreat. Then the Guru ordered his army to enter the fort of Lohgarh. The gate was closed. When Mukhlis Khan found that the Sikhs had hidden themselves in the fort he besieged the fort.

But as the sun had set, so they were forced to camp outside. When the Sikhs found that Mughal army was resting outside without any fear, they took the stone gun and threw shower of stones on the enemy. The royal army was perplexed to see such an attack of stones. A large number of soldiers were hurt seriously and the rest ran away to safe places.

When next day the Mughal army again came to attack the fort, the stone gun was again put into action. Mughals could not resist it, they again ran back. Mukhlis Khan cried, "Beware! Take heart, you are afraid of this bunch of faqirs. You are

Mughals, the rulers of this country, come back and kill these cowards.” Then Painde Khan took the command of the Sikh army and opened the gate. The Sikhs came out and fell upon the Mughal army like lions. Painde Khan was crushing and killing the Mughals in such a way as if they were sheep and goats. Then Painde Khan challenged Didar Ali a close associate of Mukhlis Khan but he could not even bear his first blow. He was killed there and then.

Seeing this Mukhlis Khan became very furious. He rushed towards the Guru. The Guru shot an arrow and killed the horse of Mukhlis Khan. Then Mukhlis Khan asked the Guru to leave his horse and fight a duel with him. The Guru left his horse and asked Mukhlis Khan to strike the blow first. Mukhlis Khan attacked with great power but the Guru stopped his blow on his shield. Then Guru fell upon Mukhlis Khan and in the twinkling of an eye he killed him with one blow. When Mughal army saw that Mukhlis Khan had been killed, they ran away. The Guru asked his Sikhs not to chase the running army.



## ***THE SECOND BATTLE***

The Guru won the first battle with great honour. Then he reached Jhabal and attended the marriage of her daughter. Then he visited Tarn Taran and Goindwal. At Goindwal he was welcomed cordially by the grand children of Guru Amar Dass. They requested him to stay with them for some time. The Guru left his family there and himself proceeded towards Kartarpur. The Guru got information that Bibi Kaulaan was seriously ill. At that time Bibi Kaulaan was staying at Kartarpur. When the Guru met him at Kartarpur, he found her lying unconscious. When the Guru called her she regained consciousness. Befalling at the feet of the Guru she said, "My Lord! I am very fortunate that I have a glimpse of you at the time of my departure from this world." Lying at the feet of the Guru, she breathed her last.

The Guru buried her in a grave with great respect and also constructed a tomb in her memory. This tomb still can be seen at Kartarpur.

When King Jahangir handed over Chandu to Guru Hargobind Sahib he also confiscated his landed property and transferred it in the name of Guru Hargobind Sahib. On that land the Guru constructed a new city and named it Sri Hargobindpur. After performing last rites of Bibi Kaulaan, the Guru visited Sri Hargobindpur. There Bhagwan Dass Gharar, who was a revenue collector of Subedar of Jalandhar, clashed with him. One day he brought some scoundrels in order to drive out the Guru from Sri Hargobindpur. With the force of scoundrels he tried to threaten the Guru. When the Sikhs heard about this they killed Bhagwan Dass and threw his corpse into the river Beas.

When Rattan Chand son of Bhagwand Dass was informed about the fate of his father, he met Abdula Khan, the Subedar of Jalandhar and complained against the Guru. Abdula Khan was already against the Guru. So he commanded an army of four thousand soldiers and attacked Sri Hargobindpur. When the Guru was informed about this he alerted his Sikhs. When the Mughal army reached near the city, the Sikhs welcomed them with bullets and arrows. Abdula Khan did not know that the Sikhs were so well equipped. All Sikhs were in their trenches so it was impossible for the Mughals to trace them. The Mughal army became reinless and they ran away towards the safe places. Abdula Khan tried very much to put them under his control, but he failed.

Next day Abdula Khan sent his two sons with a large army and advising them said, "Don't care about bullets and arrows and overpower the trenches of the Sikhs." But before they could reach near any trench, they lost their lives. When Abdula

Khan heard this heart rendering news, he lost his balance and entered the camp of the Sikhs. When the Guru saw him, he also came out and stood before Abdula Khan. He attacked the Guru with powerful blows but the Guru took his strokes at his shield. Then the Guru attacked him in such a way that Abdula Khan was lying on the ground, cut into two pieces.

After the death of Abdula, Karam Chand son of Chandu Shah appeared to attack the Guru. But when the Guru attacked him with his sword, he got his sword broken into two pieces. The Guru had another sword of Piri in his possession, but he did not like to kill him with that sword. So he caught him from his neck and gripping it for some time threw him on the ground with such a great force that Karam Chand was lying dead on the ground. The Guru also won the second battle with great honour.

When Shah Jahan heard about the defeat of Abdula Khan he ordered his army to ruin the city of Sri Hargobindpur. But Wazir Khan told him, "The Guru was constructing a mosque for the Muslim inhabitants of the city, but Bhagwan Dass was against it." When Shah Jahan heard this, he ordered to confiscate the property of Abdula Khan.



## **BHAI GUPAALA**

Guru Hargobind Sahib having been remained busy in skirmishes and battles, could not avail of the time to write Divine Words. But he had great respect and reverence for the Gurbaani. He always listened to the recitation of the Divine Poetry with great love.

One day he was addressing the congregation after the completion of the recitation of the Aasa di Vaar. He was telling about the importance of the correct pronunciation of the Gurbaani. He said, "Correct pronunciation of the holy Gurbaani makes man's mind pure and blissful and he also achieves the sublime goal. He who recites Gurbaani clearly, receives the blessings of the Guru also." Then the Guru thought a plan. Addressing the congregation he said, "Is there any Sikh among you who can recite Baani of Jap Ji Sahib decently and chastely."

For some time there prevailed a complete silence in the Darbaar. No Sikh dared to claim that he could recite the Jap Ji Sahib clearly. Though thousands of Sikhs had crammed the Jap Ji Sahib but none considered himself perfect and flawless. Then Bhai Gupaala got up and said, "I do not claim that I can recite it correctly, but I will try my best to do so. All know that on whom you bestow your grace, can recite the Gurbaani fluently."

The Guru asked him to recite Jap Ji Sahib. At that time the Guru was sitting on his bed near the pillow. Bhai Gupaala recited Jap Ji Sahib with such a concentration and love that an atmosphere of blessedness prevailed there.

The Guru himself was so fascinated that he began to slip from pillow towards the feet side. The Guru was thinking that if Bhai Gupaala would complete the recitation of Jap Ji Sahib with such grace and concentration, he should offer Gurgaddi to him. But when Bhai Gupaala recited more than thirty Paurees of Jap Ji Sahib he lost his concentration and his mind drifted towards the worldly ambitions. He began to think that if he completed the recitation of Jap Ji Sahib correctly than Guru would ask him, "Bhai Gupaala you have recited the Jap Ji Sahib with excellent concentration, I am very pleased to hear it, now ask what do you want. At that time I should request the Guru to give me that Arabi horse which Subhaga has presented to the Guru." In such deliberations, Bhai Gupaala completed the last 'Salok' of Jap Ji Sahib. The Guru who had slipped towards the feet side of his bed again moved towards the head side and said, "When Bhai Gupaala started the recitation of Jap Ji Sahib, he placed his mind in the feet of the God. At that time he had become one with God. Then it came in my mind that I should

offer Gurgaddi to him. But when he was reciting last Pauries he lost his concentration and his mind shifted towards worldly affairs. His inner soul was revolving round the Arabi horse that Subhaga had presented to me. Now we are very pleased to gift that horse to Bhai Gupaala.” Then addressing Bhai Gupaala the Guru said, “If you had recited the Gurbaani in the same Divine concentration throughout you would have become a right choice for the Gurgaddi. But instead of uniting your self with God, your mind was wandering in search of worldly things. You had longed for a horse and now that horse I give you with great pleasure.”

Bhai Gupaala approved the words of the Guru and said, “My Lord! You are intuitive, you know the minds of all. We common people can’t compare ourself or place ourself at the level of saints. There are very few people in this world who have got rid themselves of lust, money, ego, greed and wrath.”

But the Guru said, “You must not consider yourself an ordinary man. In the house of Guru, who ever recites the Gurbaani from the core of his heart, is a true saint. When you are reciting the Gurbaani or contemplating on the Name of God, never think about the worldly affairs. But strictly concentrate your mind. This concentration can be achieved only by hard practice.”



# *A MEETING WITH BABA SRI CHAND*

The victory of the battle of Sri Hargobindpur raised the morale of the Sikhs of Doaba. The cruel administrator Abdula Khan's elimination gave some relief to the public. The Guru stayed for some time in the city and got constructed a wall round the city and after demolition of the house of Bhagwan Dass, he ordered to construct a beautiful mosque for the prayer of the Muslims residing in that city.

In those days the Guru received an information that Baba Budha Ji was seriously ill and he had shown his last ambition to see Guru Hargobind Sahib. At that time Baba Budha Ji was a youngman of one hundred and twenty five years. The Guru reached village Ramdas as early as possible. Baba Budha Ji was very pleased to see the Guru.

Though Baba Budha Ji was a devout Sikh of the Guru, Guru Hargobind Sahib bowed before him and said, "O great Baba Ji! You are ever blessed. You have enjoyed the company of Six Gurus and even in this world you are the only person who has seen and served Guru Nanak. You have shown the world that by reciting Name of God even a common man can become Omnipotent."

Next day Baba Budha's soul merged with the Divine light. The Guru performed the last rites and Baba Bhana, grandson of Baba Budha Ji was offered the seat of Baba Budha Ji. The Guru himself tied turban on his head.

From Ramdas the Guru reached Kartarpur, the native village of Guru Nanak Dev. There he met the grandsons of Guru Nanak Dev. Sri Suraj Mal and Sri Gurditta were also accompanying him. There he stayed for a few days and then left for village Bath in district Gurdaspur. The village Bath was abode of Baba Sri Chand. There he met Baba Sri Chand and showed great respect for him. Baba Sri Chand was also very pleased to see the Guru and his sons. The Guru along with his sons sat near him. He narrated to him the episodes of the Sikh battles. But Baba Sri Chand was looking towards Baba Gurditta with great curiosity. His features resembled Guru Nanak. Then Baba Sri Chand said, "How many sons are in your house." When the Guru told him that he had five sons Baba Sri Chand said, "From these five whom you consider to offer to Baba?" The Guru said, "My all five sons belong to you. You can choose any one for your service." Then Baba Sri Chand pointing towards Baba Gurditta said, "If this son is your Tikka (elder son) then he is also my Tikka (elder son). Now he has become elder son of this world and the next world."

Then he got up and offered his "Seli Topi" the reverend turban of Udaasis to Sri Gurditta Ji and said, "The throne of Miri Piri of Guru Nanak has already been

transferred to your house. Now I also bestow the throne of Darveshi on your house.”

The Guru was very pleased to hear these words and said, “O great man! This is all due to you.” From that day Sri Gurditta was known as Baba, the head of the Udaseen sect. In this way Baba Sri Chand offered his divine wealth of the Name of God earned during his life of one hundred and ten years to Baba Gurditta. Udaaseen Sect proved to be a solid stepping stone for the preaching of Sikhism.

Guru Ram Dass won the heart of Baba Sri Chand by benevolence and Guru Hargobind Sahib pleased him by offering his son to him. He included the Udaasi faith in Sikhism. When Sikhs were facing many hardships and their even existence was in danger then Udaasi sect worked very hard to keep the Sikh ideology alive.

That day was historical when Baba Sri Chand made Baba Gurditta his heir. At that time there were four main preaching centres of Baba Sri Chand. Baba Sri Chand made Baba Gurditta the incharge of these four centres. The preachers of these centres were Baba Alsmat, Baba Baalu Hasna, Baba Goinda and Baba Phool.



## *LET JAANI MEET HIS DEAR ONE*

Thousands of Muslims were also becoming followers of Guru Hargobind Sahib. Khawaja Raushan was a very respected Muslim hermit. Thousands of people were visiting his abode in order to pay him respect and to get boons. But Khawaja Raushan's own mind was restless. He was himself in search of a real religious teacher so that he could get the celestial peace. Once a friend of him told him about Guru Hargobind Sahib. He reached Kiratpur and met the Guru. He heard the sermons of the Guru and was so much impressed that he decided to stay at Kiratpur. He became such an admirer of the Guru that he always remained at his service. He was also looking after the horses of the Guru. One day when the Guru was going out side riding on his horse, he became so impatient that he ran behind the Guru. He ran more than a mile chasing the Guru. When the Guru noticed that Khawaja Raushan was following him, he stopped his horse and dismounting it clasped Khawaja Raushan with great love. The Guru said, "Now you have achieved what you desired." The Guru bestowed on him spiritual knowledge and sent him to Doaba to preach Sikhism.

Khawaja Raushan was going from one village to another for the promulgation of Sikhism. One day Khawaja Raushan met Sayyad Jaani Shah. Who was wandering in search of sublime bliss. He had met many hermits and mendicants but he could not achieve the spiritual knowledge from any where. Khawaja Raushan told him that if he wanted to meet God then he should go to Kiratpur. "There you will find a true Guru who can guide you to achieve your goal." First Jaani Shah did not believe him, but when Khawaja Raushan told his own story, he determined to go to Kiratpur. He reached Kiratpur and sat in front of the door of the Guru and cried loudly, "Janni Ko Jaani Milaa do (Let Jaani meet his Dear One)."

He repeated these words the whole day. But the Guru paid no heed towards him. He did not even enquire from any person who that fellow was. But Khawaja Raushan had guided him that he should not lose patience. In the evening the Guru asked his Sikhs to throw the curtain. But he did not move and continued speaking the same words. Then the Guru gave one Sikh a bag of rupees and asked him to hand over to Jaani Shah. But Jaani Shah did not care about that, and started crying more loudly. Then the Guru said, "If you want to meet your Lord instantly then you should jump into the river."

Hearing these words of the Guru, Jaani Shah ran towards the river. The Guru asked some riders to chase him. But before Sikhs could catch him, he jumped into the river. The Sikhs also followed suit and catching hold of him, brought him out of

the river. Then they presented him before the Guru.

The Guru was so pleased that he embraced him with great love and blessed him. The contact of Guru's hand gave him the celestial peace and he perceived the everlasting bliss. When the Guru found that Jaani Shah had met his Jaani (God) he asked him to stay with him. Jaani Shah was attending the Darbar daily and celestial music was satiating him.

One day the Guru called him and said, "You have met your Jaani (God), now go to your native village and preach the fundamentals of Sikhism." Jaani Shah was reluctant to leave Kiratpur. He did not want to lose the company of Guru Hargobind Sahib. He said, "My Lord! Let one serve you hear. I can't bear to be separated from you. I daily enjoy the singing of the holy hymns. Your sermons enlighten me. I feel as if I am living in heaven. My all desires have been fulfilled. I would not be able to get anywhere this divine atmosphere. The Guru acknowledged his request and allowed him to stay there.



# *THE LAST JOURNEY OF BHAI GURDAS*

Bhai Gurdas was staying at Goindwal during his last days. He had been preaching Sikhism since the times of Guru Amar Dass. He was born on 2nd Kattak Samvat 1612 BK. at village Basarke near Amritsar. He was nephew of Guru Amar Dass. When Guru Amar Dass constructed the city of Goindwal, Guru Angad Dev advised Guru Amar Dass to reside at Goindwal along with his family. Then Guru Amar Dass left Basarke and shifted to Goindwal. His nephew Bhai Gurdas was also with him. Guru Amar Dass took keen interest in him and arranged highly qualified teachers for his education. Later on Bhai Gurdas became a great scholar of Sanskrit, Hindi, Panjabi, Brij Bhasha and Persion. During his life he travelled very extensively for the preaching of Sikhism. He did a lot of work under the supervision of Guru Amar Dass, Guru Ram Dass, Guru Arjan Dev and Guru Hargobind Sahib at various places. He was the first writer (scribe) of the first volume of Guru Granth Sahib. Guru Arjan Dev dictated him and he wrote it in Gurmukhi script. He was also a great poet who wrote a lot of poetry, but when Guru Arjan Dev expressed his desire to include his compositions in the Guru Granth Sahib, he humbly declined that the disciple could not equate with the Guru. Since Bhai Gurdas's poetry illustrates and elucidates Sikh doctrines, Guru Arjan Dev honoured it by calling it as the 'key' to Guru Granth Sahib. His poetry comprised forty metaphysical verses called Vaars, 675 poems in Brij Bhasha and some Shalokas in Sanskrit.

When King Akbar thought to popularize a new religion named as 'Deen-E-Ilahi' he invited scholars of different religions. Bhai Gurdas was a representative of the Sikhs. He elucidated the Sikh principles with such an authority that representatives of other religions were mesmerized. To diminish the influence of Pandits, and to preach the doctrine of Sikhism he visited Banaras and stayed there for more than a year. There he appointed some Sikhs as preachers and returned back. In the year 1606 A.D., Guru Hargobind Sahib accompanied by Bhai Gurdas and Baba Budha laid the foundation stone of Akal Takhat, the supreme temporal seat of the Sikhs. Bhai Gurdas and Baba Budha devotedly performed and supervised the construction of Shri Akal Takhat. Guru Hargobind Sahib appointed Bhai Gurdas as the first Jathedar of Akal Takhat. When Guru Hargobind Sahib was sitting on the Akal Takhat to settle the cases of the Sikhs, Bhai Gurdas accompanied him. The Guru was deciding the judgement with the concurrence of Bhai Gurdas.

When Bhai Gurdas perceived that his hour of death was near, he sent a message to Guru Hargobind Sahib. When the Guru received the information he at once

rushed to Goindwal. When Bhai Gurdas found the Guru near him, he felt very happy. The Guru asked the Sikhs to recite the holy hymns and himself sat near Bhai Gurdas. He pressed the head and hands of Bhai Gurdas and blessed him. Bhai Gurdas saw towards the Guru and said, "I am now going to leave this world. Please advise the Sikhs that when I breathe last, they should recite the Name of God. After performing my last rites no memorial or tomb should be constructed. My residual bones and ashes should be immersed into the river Beas." After a few days Bhai Gurdas breathed his last. The dead body of Bhai Gurdas was carried by Guru Hargobind Sahib, Baba Bhana, Bhai Jetha and Bhai Bidhi Chand. Thousands of people attended the funeral procession. Guru Hargobind Sahib himself lit the pyre. After performing the last rites, he asked his Sikhs to recite hymns from the holy Granth. The hymn singers were asked to sing the holy hymns.

On the day of the ending of ceremony a large number of people gathered to pay homage to the departed soul. Guru Hargobind Sahib addressed the congregation and enlightened them about the life and works of Bhai Gurdas.



## ***BHAI BIDHI CHAND RETURNED BACK THE HORSES***

Once devotees of Kabul came to see the Guru. One person Karori Mal was accompanying them. He had brought with him two horses of good breed named Gulbagh and Dilbagh to present to the Guru.

When the congregation reached Lahore the administrator of Lahore Anait-Ullah saw these horses. Anait-Ullah wanted to buy those horses, but Karori Mal refused and said, "I have not brought these horses to sell but I want to present these to my lord, Guru Hargobind Sahib." Anait-Ullah was enraged to hear it and he snatched the horses by force. When devotees met the Guru, they presented the gifts they had brought. But Karori Mal instead of offering any gift said, "My Lord! I had brought two horses of good breed named Gulbagh and Dilbagh to present to you. But the administrator of Lahore Anait-Ullah snatched them from me by force. Now I am very unfortunate that I can not offer you any gift." Hearing this the Guru laughed and said, "Karori Mal! Don't worry, we have received your horses. They will not remain with Anait-Ullah for long, I am very pleased that you have brought such a valuable gift. One day you will find your horses enriching our stable."

Bhai Karori Mal was satisfied and felt happy.

Next day the Guru sent for Bhai Bidhi Chand. The Guru sent him to Lahore to bring back the horses. Bidhi Chand reached Lahore and stayed in the house of Bhai Jiwan. Next day he disguised himself as a grass-cutter. He went to the fields and cut a bundle of fine grass and bringing it to Lahore sat at the gate of the fort. The horse-keeper Said Khan when came out side he was pleased to see such a fine grass and bought it from Bidhi Chand. Bidhi Chand put the bundle on his head and went towards the stable. Said Khan asked Bidhi Chand to distribute the grass to the horses. Bidhi Chand was throwing the grass in front of the horses and also was patting on their back amicably.

Bidhi Chand used to bring the grass daily and with the permission of Said Khan distributed it to the horses. Due to such amicable service the horses became friends of Bidhi Chand. They were now recognising him and even were neighing at the very sight of Bidhi Chand. Said Khan when saw such love of Bidhi Chand he appointed him a servant of the horses. Bidhi Chand himself was leading a very simple life but was increasing his affection for the horses.

The river Ravi was touching the walls of the fort on one side. Bidhi Chand used

to throw one big stone in the river at night. When the watchmen heard the sound of the stone, they were alarmed, but when they looked towards the river, they did not see anything. At last they thought that some animal was striking the wall and they did not care for that sound again. Bidhi Chand was feasting the watchmen with his salary. They were very pleased with him. When Bidhi Chand got the next salary he gave a grand feast to the watchmen. He also served them wine and made them unconscious. Bidhi Chand shut them in their room. Then he searched and found the keys and untied the horse named Gulbagh and riding on it jumped off the wall of the fort and fell into the river. After crossing the river Bidhi Chand struck the horse with his heel and Gulbagh ran as fast as he could. Next day Bidhi Chand presented the horse to the Guru. The Guru was very pleased to see such a feat of Bidhi Chand. He got up and clasped Bidhi Chand with great love.

In order to bring the second horse named Dilbagh, Bidhi Chand disguised himself as an astrologer. When he presented second horse to the Guru, he patted at his back with great love and blessed him saying;

*Bidhi Chand Chhina. The breast of Guru.  
Attained the true love. There is no dearth.*



## *THIRD BATTLE*

When the Guru acquired both the horses he thought that administrators of Lahore would not bear it and they would try to attack them.

So the Guru prepared himself to face the skirmish. At that time the Guru was staying in the Malwa region. He met Rai Jodh the resident of that area and said, "You have great knowledge of this area, please tell us which is the suitable place from where our small army can defeat the Royal army." Rai Jodh told the Guru about many appropriate places, but the Guru selected the Dhaab of Nathana as the most suitable one. The salient features of that area were that on three sides it was surrounded by the mountains of sand and on forth side was Dhaab (Tank) of Nathana. During the war it is very essential to keep possession of water.

From Lahore Bhai Bohru sent a message to the Guru that Anait-Ullah had sent an army of ten thousand under the command of Lalla Beg and Qamar Beg towards Malwa. When the royal army was marching towards Malwa, in the way Kabli Beg also joined them. So the strength of royal army increased considerably.

The Guru appointed Rai Jodh as the commander of his army. Guru's army was not more than three thousand. But when the drummer beat the Kettle-drum, the admirers of the Guru joined his army with their own arms.

In search of the Guru, Lalla Beg's army reached near the Dhaab of Nathana. He sent Hasan Khan as an informer to get the information about the strength of the army of the Guru. The Sikhs caught and presented him before the Guru. The Guru recognized Hasan Khan as he was an old spy of Jahangir. He had spent most of the time of his life at Amritsar. Therefore the Guru asked the Sikhs to relinquish him. Returning back to his camp, he told Lalla Beg that Guru's army was competent and ready to face any big attack.

When Lalla Beg found that a pond of water was in the possession of the Guru, he sent his men on all sides in search of water. The Sikhs finding that appropriate time, attacked the Mughal Army. The royal army was not prepared for that. They began to retreat. They could not find water nearby. If they found one well, its water was brackish. Drinking the water of that well, many soldiers fell ill. The battle continued all night. When in the morning Lalla Beg saw his army, he found dead bodies lying everywhere. Seeing this scene Lalla Beg became very furious and took the command of the army himself. The Guru himself was sitting on a raised platform and was giving instructions to his soldiers. Lalla Beg, Qamar Beg and Kabli Beg advanced fearlessly. Both sides were shooting arrows and bullets with great might.

Kabli Beg then entered the army of Sikhs and challenged the Guru. The Guru got down from the platform and riding on his horse reached near Kabli Beg. The Guru asked Kabli Beg to attack first. When Kabli Beg attacked, the Guru was slightly injured. Then the Guru shot an arrow with such a force that it pierced the neck of Kabli Beg, who fell dead on the ground. Rai Jodh came near the Guru and bandaged his wound.

When Qamar Beg saw Kabli Beg lying dead on the ground he advanced towards the Guru. But Rai Jodh intervened and killed Qamar Beg.

Then Lalla Beg himself advanced with great force. Jati Mal tried to stop him, but was killed. Then the Guru himself advanced towards Lalla Beg. Lalla Beg shot many arrows but the Guru stopped them on his shield. Then the Guru shot one arrow and killed the horse of the Lalla Beg. He then rushed towards the Guru on foot. The Guru also left his horse and stood in front of Lalla Beg for a duel fight. Lalla Beg fought very bravely, but the Guru killed him with a forceful attack of his sword. When the Mughal army saw that Lalla Beg had also been killed, they took to their heels.



## HASAN KHAN

But the Spy of Lalla Beg, Hasan Khan escaped. In those days King Shahjahan was staying at Lahore. Wazir Khan, Ex-Governor of Lahore, was accompanying him.

In order to please Shahjahan, Hasan Khan gathered the remaining army and reached Lahore. Wazir Khan who was a friend of Guru Hargobind Sahib was very happy at his victory. Wazir Khan met King Shahjahan and in taunting language said, "Lalla Beg and Qamar Beg, who have gone to Malwa with big army to snatch two horses have not come yet. I fear what has happened to them." At that time Salabat Khan was supervising the entrance. He said, "Sir! Hasan Khan had returned from the battle field, he can tell you about consequences of the battle." Shahjahan summoned Hasan Khan. Hasan Khan entered the room of Shahjahan and bowed before him seven times. Then King said, "What is the news about Lalla Beg? Hasan Khan said, "Sir! If you spare my life then I would narrate the whole episode. King said, "All right, we pardon your all faults, tell us the truth."

Hasan Khan said, "Lalla Beg and Qamar Beg reached that place within a few days where the Guru was staying. But that area was full of dense forests. Water plays very important part during the wars, but Lalla Beg did not make arrangement for the pure water before hand. If they were able to find water that was brackish and after drinking it our soldiers and horses fell ill. There was no village nearby. All people who were staying there, were savage. There was one pond of water, which the Guru had already taken into his possession. We requested Lalla Beg that we should wait for some days and after making full preparation, we should attack the Guru. But he paid no heed to our request. He pitched the royal army in the dense bushes.

"He did not wait and attacked. But the Guru's army and local people were familiar with that area. They fought so bravely that Royal army was forced to retreat. Then he ordered to light the flambeaus and to fight at night. But at night such a cold breeze blew that all flambeaus were extinguished and the cold breeze stunned our soldiers and they lost senses. It became very difficult for them to hold the arms. All our army was lying on the ground as dead bodies. The Sikhs could have killed all the army during night but it is the order of their Guru not to attack a bare handed or sick. During the night two thirds of army died and only one third remained alive. Next day when Lalla Beg and Qamar Beg saw the dead bodies, they wept, but they did not change their policy. I again requested him that we should rest for a few days as the Sikhs never attack first. But he abused me.

“Then he served wine to his remaining soldiers and asked them to attack the Sikhs. But I was wonder struck to see such a big army of the Guru. A fierce battle was fought. The Guru himself killed Lalla Beg and Kabli Beg and the rest of the army was killed by the Sikhs.”

“When soldiers saw that their commanders had been killed, they ran away. The Sikhs did not chase them, but the wildmen attacked them and looted their arms, horses and clothes. Two thousand healthy soldiers I have brought with me, the wounded have been taken by the Sikhs for treatment. They would also return back when their wounds are healed. Eighteen thousand strong army has been killed due to the foolishness of Lalla Beg. Now we say that we have been defeated due to our foolishness, but I know that more than ten times of this army can't defeat the Guru. The Guru is light of God, if he wished he could have won the whole world, but they don't care about the sovereignty and wealth.”

Hearing the narration of Hasan Khan, the King was very pleased. He appreciated the intelligence and capability of Hasan Khan. At the recommendation of Wazir Khan, he appointed Hasan Khan as the Governor of Kabul. After becoming Governor of Kabul, Hasan Khan served the Guru with great devotion and supplied him very valuable articles.



## FATUHI GREWAL

After winning the battle the Guru returned to his abode. There the Guru and Rai Jodh got proper treatment for their wounds and soon recovered.

For the martyrs a big pyre was made and they were cremated together. Some part of the ash of these martyrs was immersed into the river Satluj and the rest was buried there, where now stands the Gurdwara Shahid Ganj. Then he asked the inhabitants of the nearby villages to dig a deep trench and in it putting the dead bodies of Muslims a big grave was made. On that grave a concreted platform was constructed. The Guru held there his Darbar and advised the singer to sing holy hymns at that place for fifteen days. The Muslims who were wounded during the battle, when recovered were given the expenditure so that they might reach Lahore safely. When these soldiers met the King they informed him about the behaviour of the Guru. After hearing the stories of the soldiers, the King was convinced that the Guru was a great Pir. Shahjahan himself got frightened that it was not advisable to fight with the Guru as he knew that he might not curse his kingdom. So the royal forces did not attack again.

One day Guru Hargobind, Rai Jodh and other Sikhs went to Jungle to play the game of hunting. In the way they saw a big snake fluttering in agony. When the snake saw the Guru, he died. When that snake died, Rai Jodh saw many worms coming out of his body. Seeing this Rai Jodh said, "My Lord! What is the mystery that so many worms have come out of the body of this alive snake. Hearing this the Guru said, "In his previous birth he led the life of a very hypocritical saint. He was collecting money from his devotees, but he was not looking after their welfare. Instead of reciting the Name of God he was leading a very prosperous life. But when died he had to take birth in the progeny of snakes. As he had been looting his devotees, so in this birth his devotees in the form of worms were eating his flesh. Now seeing me he has left the world." After liberating that snake the Guru returned to his abode.

Bhai Rai Jodh and Salem Shah requested the Guru to stay with them for some time more. But the Guru told them that his presence at Kiratpur was very important. The Sikhs from all over India were reaching there and they were returning back disappointed.

So the Guru taking leave of them started his journey towards Kiratpur. He was going through important villages when he reached village Gujarwaal, the Chaudhary of village Fatuhi Grewal served the Guru with great devotion. One day when he came to meet the Guru, he brought with him a falcon sitting on his hand. In order to

test his patience and trust, the Guru asked him to give him the falcon. Hearing this Fatuhi Grewal said, "You are receiving different kinds of gifts from all over the world, I have this falcon, which is very dear to me. I can't live without him." The Guru said, "Yesterday you were saying that your body, mind and wealth belonged to Guru, but you are not ready to give the Guru a fist of feathers."

He did not give the falcon to the Guru and went to his house feeling disgraced.

When he was taking his meals, he found that the falcon had eaten that silky thread with which he tied him. Falcon began to flutter gravely. Fatuhi tried very much but he was not able to give it any relief. Then he took the falcon and meeting the Guru said, "My Lord! If you save the life of this falcon then it would be yours." When the Guru placed his hand on falcon, he at once vomited silky thread and became hale and healthy. When Fatuhi Grewal saw such a divine power in Guru, he befell at the feet of the Guru. The Guru handed him the falcon and said, "I only wanted to test you devotion."



## ***BABA BUDHAN SHAH***

The Guru visited the villages of Babaale, Khamaano, Sanghal, Chamkaur, Ropar and reached Kiratpur on 22nd Vaisakh 1669 B.K. Suraj Mal came for the reception of the Guru at a distance of five miles from Kiratpur. When Guru Ji reached Kiratpur he was received with great honour. At night lamps were lighted and fire works illuminated the whole city.

When the devotees came to know that Guru Hargobind had settled at Kiratpur permanently, the devotees from India and abroad started visiting Kiratpur. Masands were also reaching there to present the offerings collected by them from the devotees. Tikka Baba Gurditta who was residing at Kartarpur also shifted to Kiratpur.

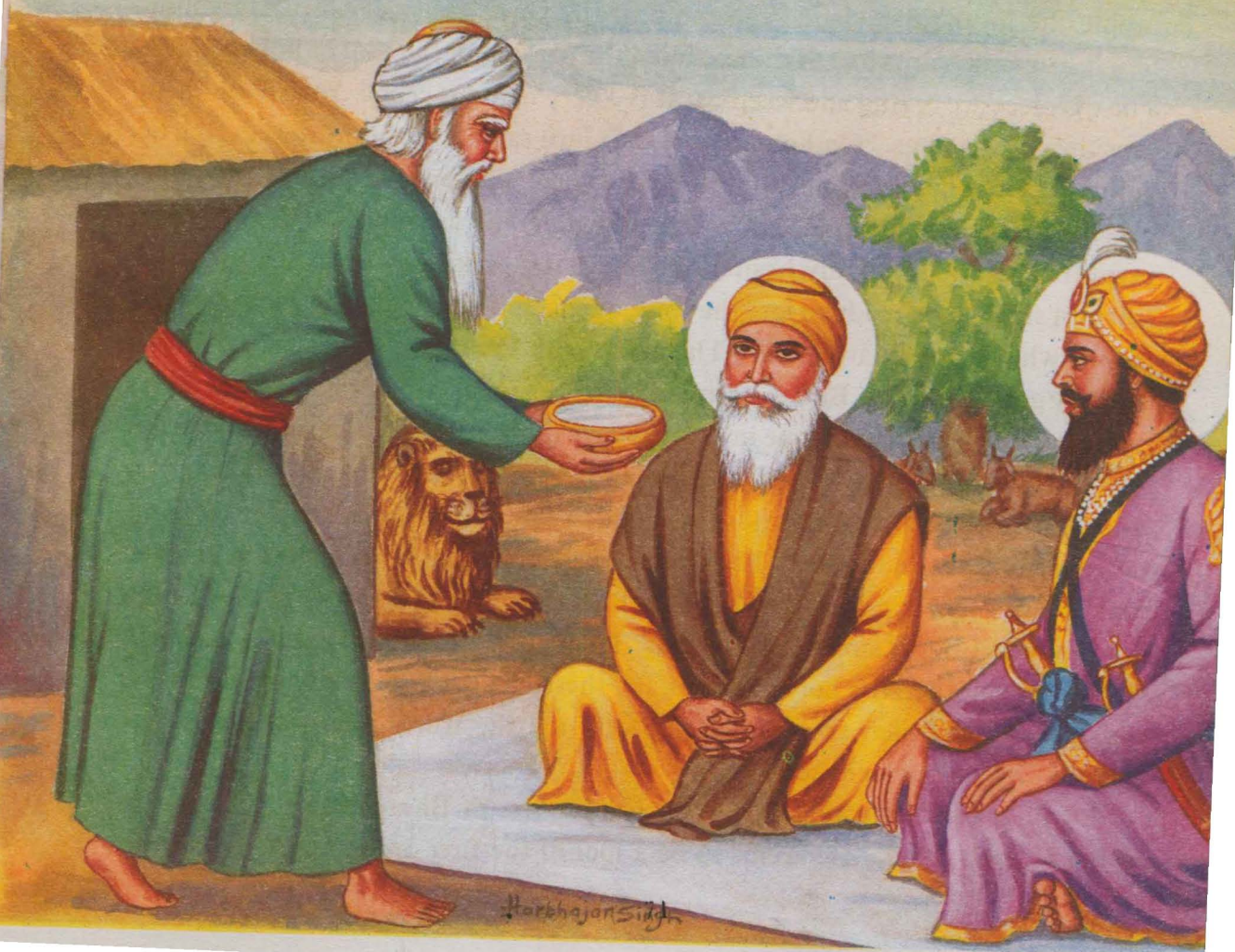
At Kiratpur there lived a hermit named as Baba Budhan Shah. He was staying there since the times of Guru Nanak. Once Guru Nanak had met him at Kiratpur. Baba Budhan Shah was keeping goats and took only the milk of the goats as his food.

Once when Guru Nanak visited Kiratpur Baba Budhan Shah offered him a bowl of milk. Guru Nanak said, "Please keep it with you as our deposit, we will take it in our sixth incarnation." Sain Budhan Shah became a devotee of Guru Nanak and was waiting since then the arrival of Guru Nanak. He was confident about the meeting with Guru Nanak. He had also kept a lion who was helping him in grazing and guarding the goats. The lion was also living on the milk of goats. He had also become very old.

One day Guru Hargobind Sahib and his elder son Baba Budha Ji went to see Baba Budhan Shah. After paying homage to the elderman, the Guru said, "Father! Please give us that milk which Guru Nanak had promised to take as the sixth Nanak." Baba Budhan Shah at once became alert and saw them with great curiosity. He said, "Light of God is same but countenance and embodiment is different. If you show me the same divine face of Guru Nanak then I would be very pleased to offer you the milk." The Guru asked Baba Gurditta to go to home to take bath. When he returned his face exactly resembled the face of Guru Nanak. Sain Budhan Shah was surprised to see the real embodiment of Guru Nanak. Baba Budhan Shah bowed before him in great reverence and requested him to sit. Then he brought two bowls of milk and offered to the Guru and Baba Gurditta.

Sain Budhan Shah's all doubts and suspicions vanished. Whatever he asked Baba Gurditta, he found the true answer. At last the desire of Baba Budhan Shah was fulfilled. His soul was delivered from the body and he was exempted from

further transmigration. The Guru got him buried on the place of his residence and a tomb was constructed in his memory. At Kiratpur the Guru held the Darbar twice daily. The hymn singers recited the devotional songs in praise of God. The number of devotees was increasing day by day. The Sikhs showed great devotion for the Guru. They were ready even to offer their lives at one hint of the Guru. One day the Guru called Bhai Jhanda and said, "Tell the Sikhs that who collects the dry sticks from Jungle and brings for the common kitchen, would be blessed." When Bhai Jhanda heard this advise of the Guru, he himself went to jungle and spent the whole day in collecting the dry sticks. Next day he brought the bundles of sticks and stored them near the kitchen. When the Guru saw him he said, "Bhai Jhanda! I have asked you to advise the Sikhs to bring the sticks but you have been bringing these sticks yourself." Bhai Jhanda said humbly, "My Lord! Let me first become a Sikh."



## ***BHAI BHAIRON***

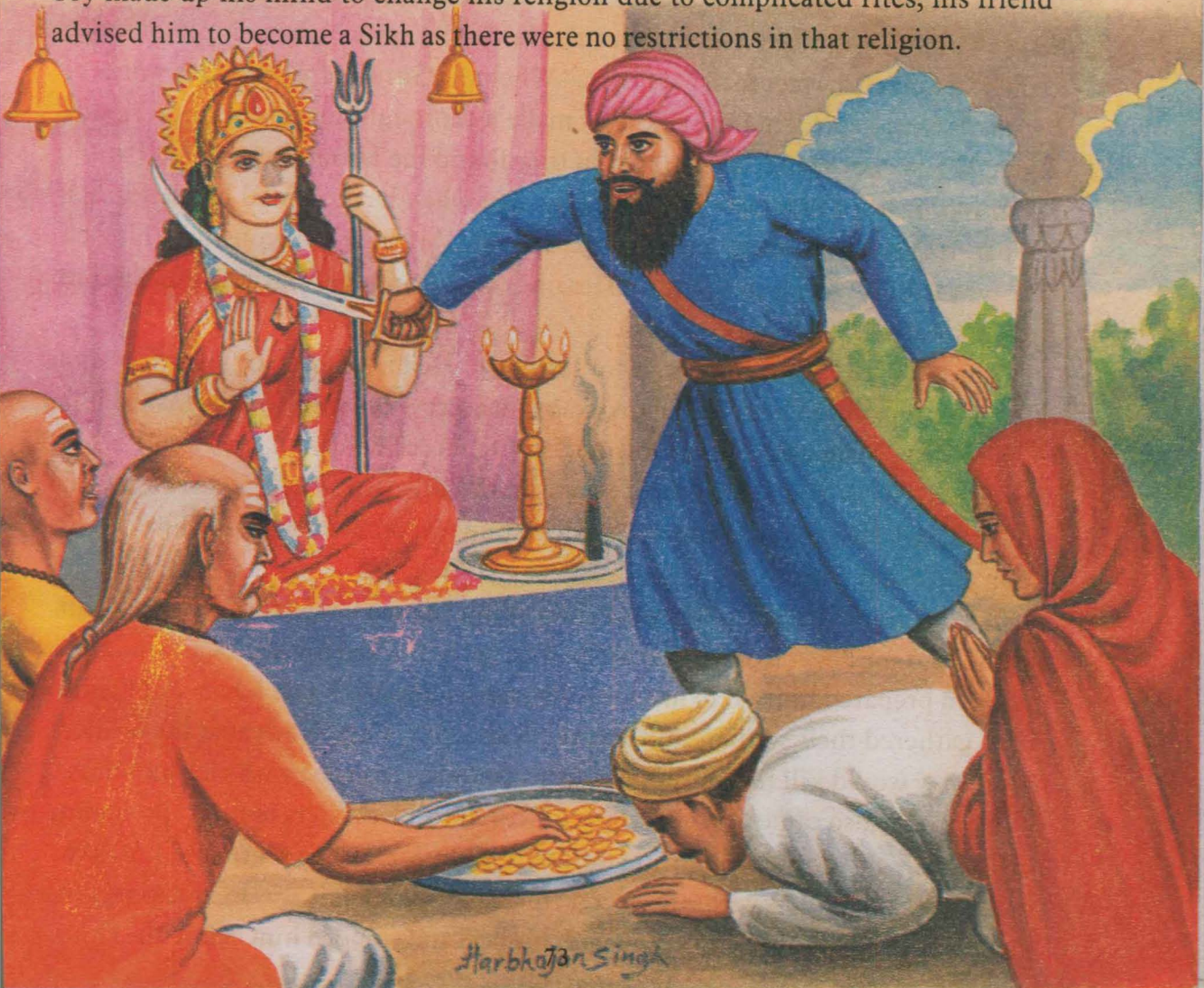
Once the Guru reached Naina Devi. Many Sikhs were accompanying him. He camped near the temple of the goddess. As that was time of annual festival so many hill rulers and people had reached there to pay homage to the goddess. There was great rush and the tents were erected all along the lane. While paying homage to the goddess the people were offering money and gifts to it. Priests were very busy in collecting the money and valuable gifts.

One Sikh named Bhairon went to see the statue of goddess. When he saw the idol of goddess, he laughed. He was pleased to see the people bowing before the beautiful idol. He thought a plan and drew his sword and ran towards the idol of goddess. Reaching near the idol he took the garland of the goddess in his hand. Then he ran so fast that he reached his camp. When pilgrims saw this incident, they began to cry and weep. They complained about it to the local hill ruler. They all believed that culprit had gone in the camp of the Guru. On the request of the people the local ruler visited the camp of the Guru and met Guru Hargobind Singh. He said, "Your one Sikh has stolen the garland of the idol of holy goddess. The devotees are crying and weeping. It is a very heinous crime. You should hand over the culprit to us." On hearing this the Guru said, "Our Sikhs never tell a lie, guilty person would present himself before you." The priest had seen the guilty person. So he said, "I can recognize the culprit, let me see your Sikhs." The Guru permitted him without any hesitation. The priest picked up Bhai Bhairon. Bhai Bhairon said, "I am ready to face the consequences, if you do justice with me. First tell me what crime I have done?" The priest said, "You have stolen the garland of the holy goddess." Bhai Bhairon replied, "First let me meet your goddess. It seems the priest has been blaming me in order to save himself." The local ruler and priest took him to the temple. A few Sikhs also joined them to see the reality. When they entered inside the temple they saw the goddess without the garland. The pilgrims were weeping to see the idol. The women were crying in a loud voice as if some dear one of their had passed away. Bhai Bhairon said, "O priest! Let me ask the holy goddess if I had stolen her garland." Then he addressed the goddess and said, "O my dear mother, the holy goddess! Tell these all people without any hesitation and fear, had I stolen your garland? Please tell the truth otherwise this priest would kill your innocent servant."

All pilgrims began to laugh at such a request of Bhai Bhairon. They were saying to each other, "He seems to be a fool of the first order, he even does not

know that stones never speak." Then Bhai Bhairon addressed the ruler and said, "Sir! You should yourself ask the all powerful goddess if I have done any harm to her. She knows very well who has harmed her and she is the first person who can tell the truth. Please ask her. I am also agonized to see her without garland. She possesses intuitional powers. She knows very well who has struck her a blow."

The pilgrims said, "He is a foolish man, let him go, he even does not know that the goddess can not speak. Hearing these words of the pilgrims Bhai Bhairon said, "God knows who is fool and who is wise. The goddess who can not express herself, who can not ask for justice, who can not save herself, how such a helpless goddess can give you any sort of relief or peace to you?" All the pilgrims realized that Bhai Bhairon was not a foolish man, but they themselves were stupid fellows, who worshipped the stones. The hill ruler released Bhai Bhairon. This episode proves that how the Sikhs of the Guru were against the idol-worship. Once when a Hindu boy made up his mind to change his religion due to complicated rites, his friend advised him to become a Sikh as there were no restrictions in that religion.



## ***THE FOURTH BATTLE***

The date of the marriage of (Guru) Tegh Bahadur arrived near. (Guru) Tegh Bahadur had been earlier betrothed to Bibi Gujri the daughter of Bhai Lal Chand. Keeping in view the importance of the marriage, the Guru shifted to Kartarpur. (Guru) Tegh Bahadur was married to Bibi Gujri on March 1632 A.D.

The Guru made up his mind to stay for some time at Kartarpur. Once a trader Kabli Mal offered a white falcon, one horse, one precious dress, one shield and one Halbi Sword to the Guru. The Guru gave that falcon to Baba Gurditta and other articles he handed over to Painde Khan. He also advised Painde Khan to attend the Darbar daily while wearing the new precious dress.

But Painde Khan gave that dress to his son-in-law and did not attend the Darbar for many days. His son-in-law Usman Khan stole the white falcon of Baba Gurditta. When Painde Khan was asked about the falcon he said, "I have no knowledge about it, I am not a watchman of falcons." When the Guru heard such rash words of Painde Khan, he ordered the Sikhs to make a thorough house search of Painde Khan. When they made a house search, they found the falcon there. Then Painde Khan was ordered to appear in the Darbar. But when he presented himself in the Darbar, he used very arrogant language. He said, "If the Guru considers himself very powerful it is only due to me." Hearing these words the Guru dismissed him from his service.

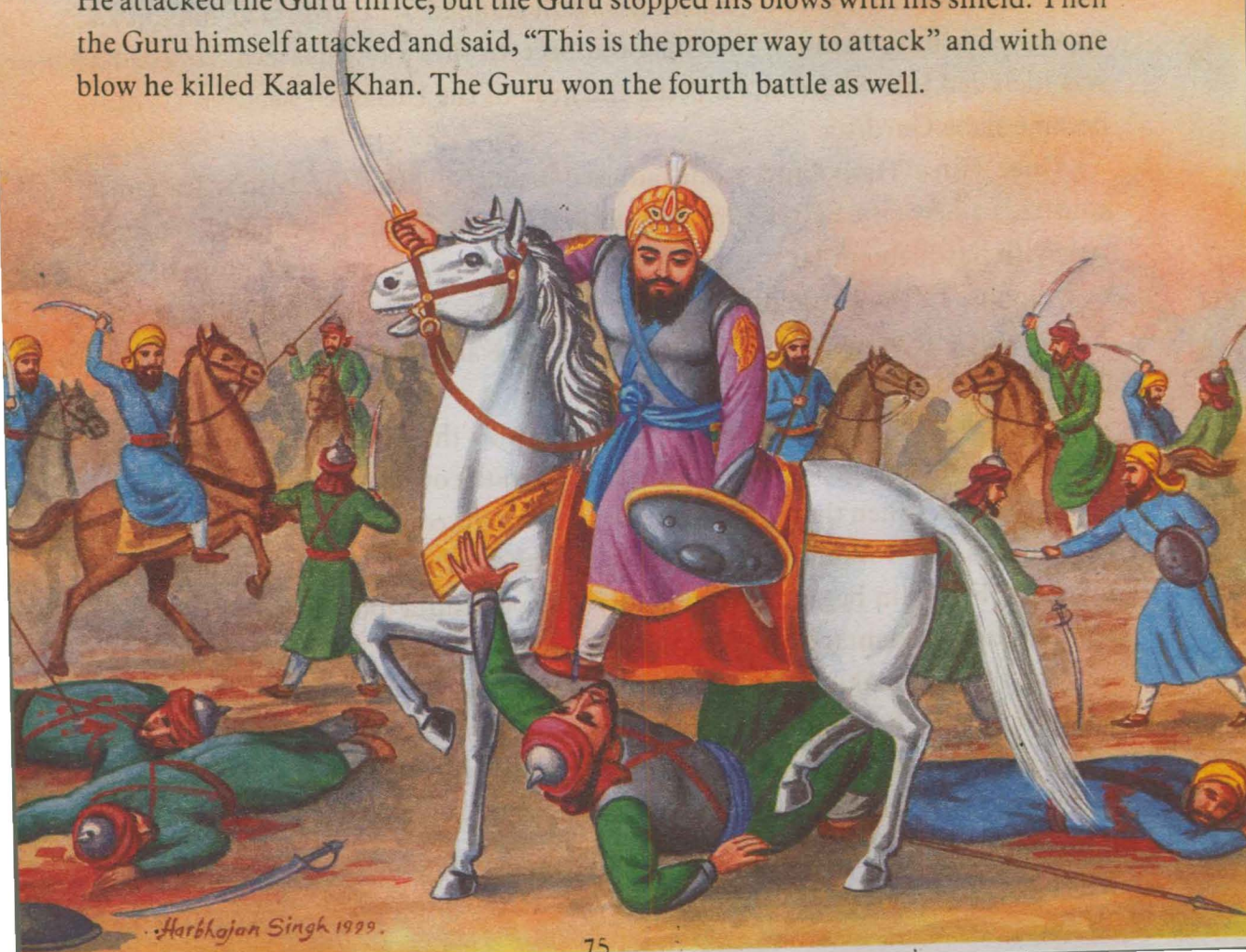
Painde Khan became an enemy of the Guru. He met Nawab of Jalandhar and offered his services to him. Subedar Qutab Din accepted his services, but asked him to meet King Shahjahan. But it was not easy to meet Shahjahan. So Painde Khan met all the enemies of the Guru. He met son of Lalla Beg whose name was Malik Anwar Khan. He exploited him and through him met other enemies of Guru, Kaale Khan and Zafar Beg.

Guru Hargobind Sahib was quite alert about the movements of Painde Khan. He also sent messages to his brave Sikhs. The Sikhs flocked towards Kartarpur and the Guru prepared himself to meet the dire consequences. Kaale Khan and Painde Khan gathered their soldiers and reached Kartarpur. They motivated the soldiers that if they would kill the Guru, then they would be rewarded with rich amounts.

The Guru also came out of Kartarpur with his Sikh soldiers to meet the enemy. Kaale Khan and Anwar Khan attacked with great force. The Guru and his Sikhs shot arrows and bullets with such a great force that the enemy was forced to retreat. Then Painde Khan struck his horse with his heel and stopped him before the Guru.

Seeing him the Guru said, "Come on my boy! You are free to attack first." Painde Khan was afraid of Guru's archery. He said, "Keep aside your bow and let us fight with our swords." The Guru hung the bow on his shoulder and asked Painde Khan to attack. Painde Khan attacked but the Guru took it on his shield. Painde Khan again attacked with such a force that his sword was broken into two pieces. Painde Khan left his horse and ran towards the Guru to upside down the horse. He sat under the horse but was unable to lift the horse. Then the Guru bent down and struck his shield on his head with great force. Painde Khan fell on the ground. The Guru left his horse and came near Painde Khan. Providing shade to his head with his shield the Guru said, "Painde Khan remember your God and recite the Kalma." Painde Khan spoke, "Your benevolence is my Kalma" and died.

When Usman Khan, the son-in-law of Painde Khan, found him dead he rushed towards the Guru. But Baba Gurditta killed him with one arrow. Anwar Khan and Zafar Khan were killed by the Sikhs. But Kaale Khan advanced to attack the Guru. He attacked the Guru thrice, but the Guru stopped his blows with his shield. Then the Guru himself attacked and said, "This is the proper way to attack" and with one blow he killed Kaale Khan. The Guru won the fourth battle as well.



## ***BABA GURDITTA JI***

Sri Gurditta was born on 8 kattak samvat 1670 A. D. at village Daroli to mother Damodari. He was the eldest son of Guru Hargobind Sahib. Being the eldest he was also called Tikka Sahib. He always remained at the service of the Guru. He was also supervising the work of management. The Guru also had a great regard for him. Bhai Rama was very fond of him and he wanted to marry his daughter to Sri Gurditta.

Guru Hargobind Sahib knew about this. One day he called Bhai Rama and said, "You want your daughter to marry to Gurditta, but being poor you are not daring to put up your proposal. But I tell you, a true Sikh should not call himself poor. I am ready to make you my relative." Bhai Rama was very pleased to hear this. Sri Gurditta was betrothed to the daughter of Bhai Rama. After a few months marriage was arranged. He was married at Batala. Two sons were born in his house. They were Sri Dhir Mal and (Guru) Har Rai Ji.

Once when Guru Hargobind Sahib, Sri Gurditta and Sri Suraj Mal went to village Bath to see Baba Sri Chand, Baba Sri Chand adopted Sri Gurditta as his son and appointed him the head of the Udaaseen Sect. In this way Udaaseen Sampardaae was included into Sikhism. As being the head of the Udaaseen Sect. Sri Gurditta became Baba Gurditta.

Once Guru Hargobind Sahib advised Baba Gurditta to go to Kiratpur to construct a new city. Baba Gurditta went to Kiratpur and he got constructed a new city with hard labour. He was also a great warrior and he knew to handle all types of weapons. In the battle of Kartarpur he fought very bravely and killed Usman Khan with one arrow only. After the battle of Kartarpur, he made Kiratpur his permanent abode.

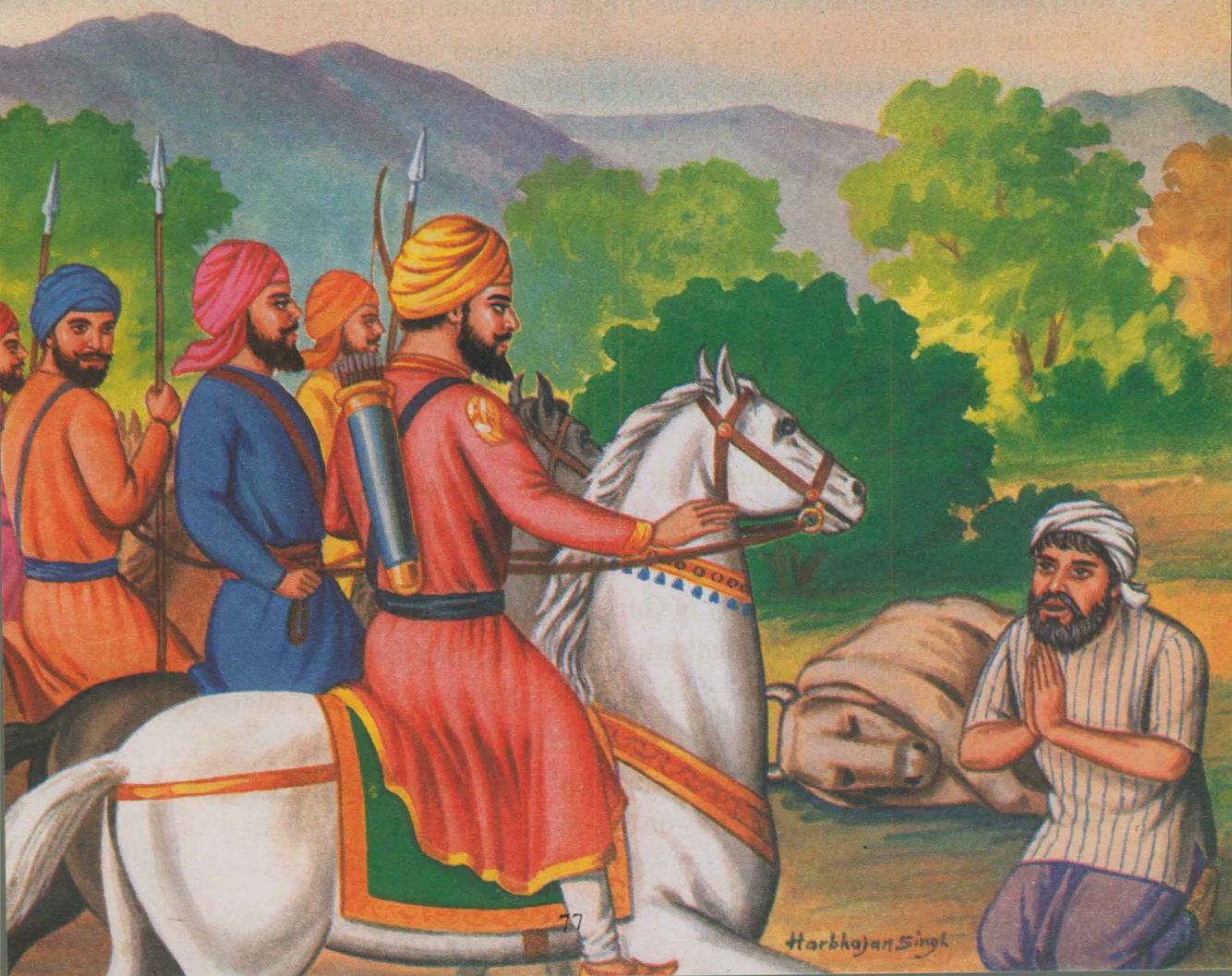
One day Baba Gurditta went to Jungle to play the game of hunting. His one friend mistook cow as a deer and killed it. When the owner of the cow found it, he began to weep. When they offered him the price of the cow he refused to take money. Instead he said, "I want my cow alive, you are the son of Guru you can return back my cow." He again began to weep loudly. Baba Gurditta took pity on him and by reading the Gurmantar he revived the cow.

The story of making the dead cow alive reached the ears of Guru Hargobind Sahib. When he heard this he became very angry and he called for Baba Gurditta and reprimanded him for his such misdeed. He said, "When have you become partner of God? Life and death are in the hands of God. Who are you to give life to the dead?"

Baba Gurditta was loving the Guru so much that he could not bear his displeasure and resentment. He went near the tomb of Baba Budhan Shah and sat in meditation. While contemplating the Name of God he merged his human light with the Supreme light. When Guru Hargobind Sahib heard about it, he was very grieved. He sent his Sikhs to Kartarpur to bring Dhir Mal, the eldest son of Baba Gurditta and the Granth Sahib.

But neither Dhir Mal came and nor he gave Granth Sahib to them. Hearing this the Guru said, "Dhir Mal is proud of that Granth, the time will come when these Granth Sahibs will be in every village."

They recited the Gurbaani from another recension and on the seventeenth day last rites were performed and the turban was offered to (Guru) Har Rai Ji. The members of the Udassen Sect from all over India gathered at Kiratpur to pay homage to their departed leader.



# *MERGER OF HUMAN LIGHT WITH SUPREME LIGHT*

When Baba Gurditta passed away Dhir Mal considering himself as the eldest son of Baba Gurditta claimed as the real heir to the Gurgaddi.

But he knew well that Guru Hargobind Sahib would not consider him capable for the Gurgaddi. For this purpose he met King Shahjahan. But when Guru Hargobind Sahib got information about such conspiracies and intrigues of Dhir Mal he said, "Dhir Mal is an incarnation of Pirthia." The Sikhs were well aware about the cunning nature of Dhir Mal they had concluded that the Guru would never offer him the Gurgaddi.

The Guru liked very much the younger son of Baba Gurditta. He always kept him with him. He was training him under his own supervision. (Guru) Har Rai was a very affable boy and he was spending more time in the study of Gurbaani. When Guru Hargobind Sahib perceived that his last time was near, he made up his mind to bestow Gurgaddi on Sri Har Rai. He considered him most suitable for that responsibility. He sent messages to selected Sikhs and Masands to reach Kiratpur. He installed Guru Har Rai on Gurgaddi on 8th August 1643. He placed before him five paisa, a coconut and the Granth and bowed before him. Baba Bhana donned him with a beautiful sword and tied aigrette to his turban. Then Baba Bhana himself bowed before Guru Har Rai. The Sikhs and Masands bowed before him turn by turn.

Then addressing the congregation the Guru said, "You should now consider Guru Har Rai as my form. The Guru is a light and now the light of Guru has merged in Har Rai."

Then he again bowed before Guru Har Rai and asked Sooraj Mal, Ani Rai and (Guru) Tegh Bahadur to do the same. They also came turn by turn and bowed him with great reverence. No one objected or boycotted.

After fixing the responsibility of Gurgaddi to Guru Har Rai, Guru Hargobind was spending his most time in meditation. When the time of merger in the supreme light came near he addressed the Sikhs and his relatives and said, "I advise you not to weep on my death, instead recite the Gurbaani."

One day when he was hearing the singing of the Gurbaani, his light merged with the Supreme Light. He passed away on 3rd March 1644 A.D.



***Guru Har Rai Sahib Ji***



## *EARLY LIFE*

(Guru) Har Rai was born on Magh Sudi 13 Samvat 1687 (30 January 1630 A.D.) at Kiratpur. Baba Gurditta, the eldest son of Guru Hargobind Sahib was his father. Baba Gurditta had two sons and name of the elder son was Dhir Mal.

At the time of his birth, Guru Hargobind Sahib was at Amritsar. When he heard the news of the birth of his grandson, he was so pleased that he said, "Customer of a great object has come."

Guru Hargobind reached Kiratpur after a few days. On his way he distributed alms to the poor.

Reaching Kiratpur first he visited the room of the child. He was pleased to see the celestial face of the child. He took the child in his lap and blessed him with many boons. He said, "This child has come to make this world more pleasant. He will play a great role in uniting the people with the Name of God. Mother Raj Kaur was amused to hear such pleasant words of Guru Hargobind Sahib. Baba Gurditta was charmed to see the blissful face of the child.

Due to the attraction of the child, Guru Hargobind Sahib stayed at Kiratpur for two months. The devotees were coming from far and wide to congratulate the Guru. The holy assembly was held daily and free kitchen was at service of the devotees for twenty four hours.

Staying for two months at Kiratpur the Guru went to Daroli.

Baba Gurditta was taking every care for the nourishment of the child. On one hand he was busy in the construction and beautification of Kiratpur, but on the other hand he was paying full attention for the development of the child. When child Guru was four years then a dreadful incident happened. At that time Guru Hargobind Sahib had shifted to Kiratpur and had made it his permanent abode. Then Baba Gurditta was advised to go to nearby villages to preach Sikhism. He also used to go to jungle to play the game of hunting. One day when he went to jungle, a cow was killed by his friend. His friend mistook the cow as a deer and he fired at it. The owner of the cow was a very poor man. When he saw the dead cow he began to weep loudly. Baba Gurditta was a man of very affable nature. He did not bear the grief of that poor man. By his divine power he revived the cow. The owner of the cow and his friends were pleased to see this miracle of Baba Gurditta. They told about this strange incident to Guru Hargobind Sahib also. What they had seen they narrated to the Guru with great pleasure.

But the Guru was not pleased to hear their story. He at once called for Baba

Gurditta and said, "What have you done? When you have become the partner of the God? The life and death are in the hands of God. By playing the miracle you have invited the Divine Wrath."

Baba Gurditta had a great regard for the Guru. When he heard such words of the Guru, he became very sad. He went near the tomb of Baba Budhan Shah and breathed his last. When the Guru heard about it he felt very sad. He prayed to God and asked his family to abide by the Will of God. At that time Guru Har Rai was four year old. This incident left a grave retention in his mind. He was also very agonized to lose his dear father. He was very fond of him.



## ***BABA DHIR MAL***

Baba Dhir Mal was elder brother of Guru Har Rai. He was born on 8th January 1626 A.D. at Kartarpur. He was very clever, cunning and greedy from his very childhood. When Guru Hargobind Sahib heard about the birth of his first grandson he reached Kartarpur. On seeing the child he said, "He seems to be an incarnation of my uncle Prithi Chand," Seeing the cleverness of the child he was named Dhir Mal so that he might become cool headed.

The words of the Guru proved true. When Dhir Mal grew young he proved to be selfish, cunning and greedy.

During the fourth battle of the Sikhs, he did not help Guru Hargobind Sahib but instead conspired with the rulers. Nawab of Jalandhar allotted him the city and adjoining land of Kartarpur. He became himself ruler of Kartarpur. He had no respect for his grand-father, Guru Hargobind Sahib. When his father Baba Gurditta passed away, Guru Hargobind Sahib sent a messenger to tell him about the death of his father. But he paid no heed and did not attend the ceremony of last rites of his father. He was also asked to hand over the Granth Sahib, but he refused to give them.

He stayed at Kartarpur for good. As the real Granth Sahib written by Bhai Gurdas was in his possession he was considering himself a Guru.

The devotees were paying visit to have a glimpse of the first copy of the Granth Sahib and were offering money as well. So he became very rich. Guru Hargobind Sahib was noticing his cunning behaviour. He made up his mind to bestow Gurgaddi on his younger brother (Guru) Har Rai who had a very gentle and affable nature. When Har Rai Ji became Guru, Dhir Mal complained about it to King Shahjahan. He said that Guru Hargobind Sahib had confiscated his right. He was the eldest son of Baba Gurditta so he was the deserving heir. But Shahjahan did not interfere in the affairs of Guru. But he made Dhir Mal as his courtier and issued the ordinance of ownership of Kartarpur's land in the name of Dhir Mal.

When Guru Harkrishan Sahib passed away at Delhi, and he informed the Sikhs that next Guru was residing at Bakala. Then Dhir Mal took his men and reached Bakala. There he declared that Guru Harkrishan had bestowed Gurgaddi on him. Twenty one other Sodhis also opened their shops and declared themselves as the Ninth Guru. But Makhan Shah found the true Guru and made announcement about his discovery. He told the people that all the twenty two so called Gurus were hypocrites. He said, "I have found the true Guru and he is Guru Tegh Bahadur." He also narrated his story how he was able to find the Guru.

When Dhir Mal perceived that true Guru had been found and even Gurgaddi had been bestowed on him by the authentic personalities, he lost his temper. He asked his men to rob the house of Guru Tegh Bahadur. His one servant even fired at Guru Tegh Bahadur. Fortunately the bullet did not hit the Guru. But his followers plundered the valuable articles from the house of Guru Tegh Bahadur.

When Makhan Shah Lubaana heard about it he attacked the camp of Dhir Mal and brought back the devastated property. Makhan Shah had an armed force with him. He punished Dhir Mal so severely that he was forced to run away from Bakala. His men even chased Dhir Mal and his followers. He was so frightened that he did not dare to go there again. Dhir Mal returned back at Kartarpur and settled there. There also he was calling himself as the Guru. When Aurangzeb became the king of India, he arrested Dhir Mal and killed him.



## ***GURUSHIP***

Guru Hargobind Sahib was always keeping (Guru) Har Rai with him. Where ever he went, he took (Guru) Har Rai with him. In the company of his grandfather he acquired the good qualities of Guru Hargobind Sahib. When the Guru found that Dhir Mal was a very cunning and clever fellow he concluded that he was not suitable for the Guruship. So he made up his mind to bestow Guruship on Guru Har Rai.

When he perceived that time of his soul's merger with the Almighty was near, he sent messages to the Sikhs and Masands to reach Kiratpur. When the Sikhs received the message they thronged towards Kiratpur. For three days holy hymns were sung consecutively.

On the fourth day Guru Hargobind Sahib addressing the congregation said, "I have called for you to attend the ceremony of bestowing the Guruship on (Guru) Har Rai. I have decided to make him my heir. He is the most suitable candidate for this holy job."

Then the Guru called for (Guru) Har Rai and asked him to sit on his throne. The devotees saw the face of the Guru Har Rai with great curiosity. They were amazed to see celestial face of the (Guru) Har Rai. Then Guru Hargobind Sahib placed five coins and a coconut in front of Guru Har Rai and bowed before him. After that grandson of Baba Budha Ji, Baba Bhana offered him a sword and tied aigrette to his turban. After applying a 'Tilak' on his forehead, he bowed before him. Baba Suraj Mal, Baba Ani Rai and (Guru) Tegh Bahadur bowed before him with great reverence.

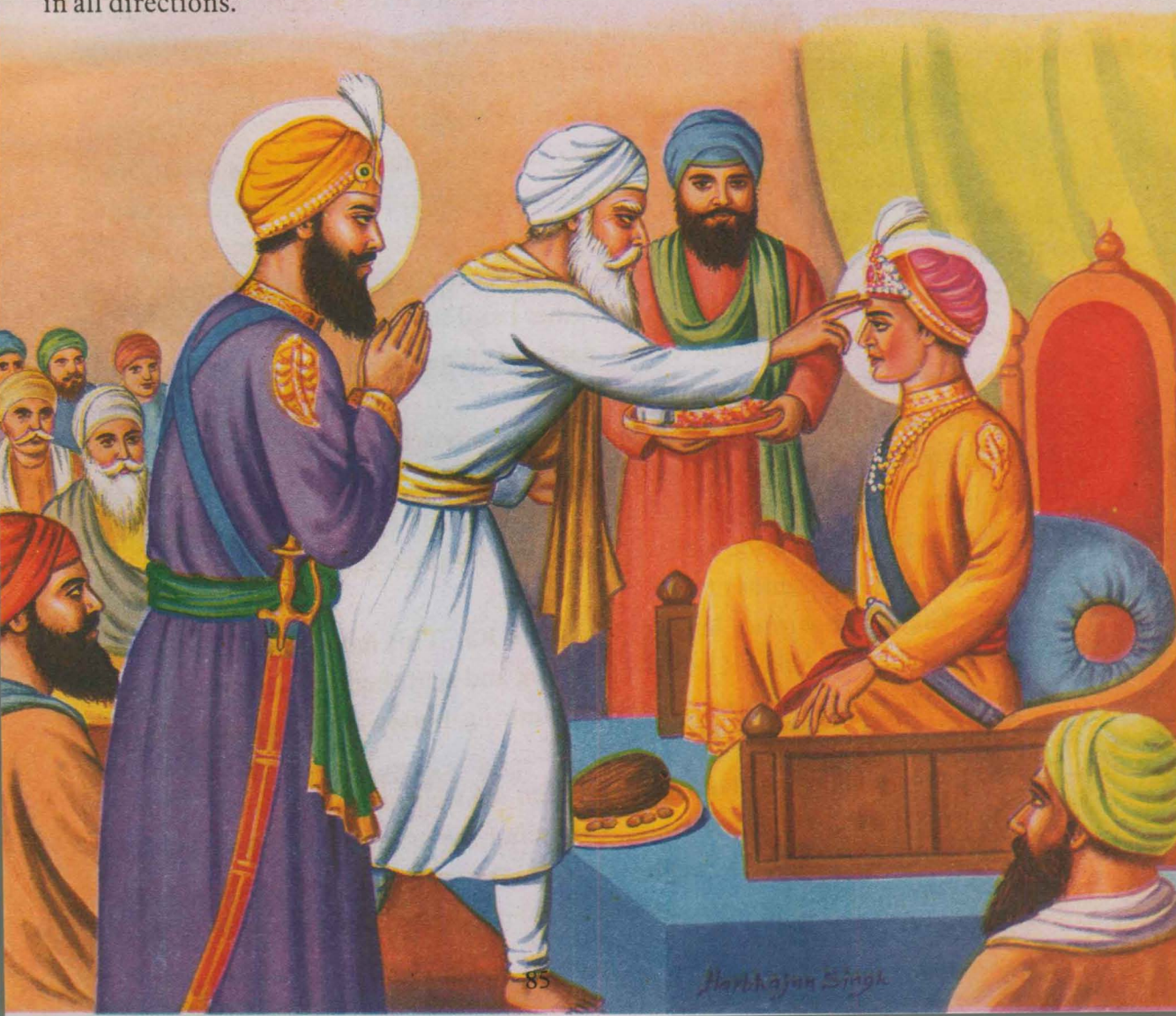
After that all the devotees bowed, turn by turn.

After conferment of Guruship to Guru Har Rai, Guru Hargobind Sahib was spending his time in meditation.

One day he addressed the devotees and said, "The time has come when my soul will merge with the great soul of Almighty. You must consider Har Rai as my form. The Guru is not a body, but a light and that light had passed into the body of Guru Har Rai. He is now the true King who will enlighten you with his holy sermons. He is now your spiritual leader. Guru Hargobind Sahib passed away on third March 1644 A.D. He was cremated at Patalpuri.

When the Sikhs of India and abroad heard about the death of Guru Hargobind Sahib, they rushed towards Kiratpur to pay homage to the new Guru. There was great hustle and bustle at Kiratpur. The grandeur of the Darbar of Guru Har Rai was

unique and distinctive. When he was holding the Darbar, the drum-beater used to beat the drum continuously. Two thousand two hundred riders were always remaining with him. The devotees were offering valuable gifts to the Guru. The Guru himself was presenting robe of honour to his devotees. The Sikhs of other countries were also presenting horses and weapons to the Guru. The parents were also offering their sons to the Guru. The Guru made special arrangements for their education. The Guru earned such a reputation that even the Muslim holy men were also attending his Darbar. They were feeling blessed to hear the sermons of the Guru. The Guru advised his devotees to recite the Name of God and to lead a holy life. He used to say, "God is true and His worshippers are true. His name is true and those who meditate on it are also true. He who has realized the true God in his heart, he realizes that God is sole cause of all. He whom Lord blesses with his service, becomes known in all directions."



## **DARA SHAKOH**

If Guru Har Rai on one side was advising the people to meditate on the Name of God, on the other side he also opened a hospital to keep his Sikhs healthy and free from diseases. He was purifying both soul and body of his Sikhs. He appointed experienced physicians in his hospital. According to the advice of the physician, he had kept all types of medicines available at the time. The treatment was given to all without any discrimination. He also got prepared rare medicines, which were not available in other parts of the country.

Historians write that King Shahjahan loved his elder son Dara Shakoh very much. But his younger son Aurangzeb was feeling jealous of it. One day with help of a cook he mixed the moustache of a lion in the food of Dara Shakoh. When Dara Shakoh took that food he fell ill. He was suffering from severe pain in the stomach.

When Shahjahan heard about the suffering of Dara Shakoh he sent for all the experienced physicians working in the royal hospitals. They tried their best but were unable to relieve Dara Shakoh from the severe pain. At last the physicians said, "This medicine which can cure Dara Shakoh of this disease lies in the hospital of Guru Har Rai. Please bring the medicine as early as possible. The condition of Dara Shakoh is very critical." But Shahjahan was hesitant to bring medicine from Guru Har Rai. He said, "How the Guru will give the medicine. I have sent my army many times to annihilate them. On the other hand I am a King of India and he is a Darvesh. Will it not be insult on my part to beg medicine from a Darvesh? My dignity does not allow it."

Pir Hasan Ali and Shekh Abu Gangohi advised him that there was no discrimination in the house of Guru Nanak. There are all equal. They love Hindus and Muslims alike. The people of all castes get treatment in his hospital. You should not feel degraded by bringing medicine from their hospital. The hermits keep enmity with none. They are friends of all."

Then Shahjahan wrote a letter to Guru Har Rai. This letter he handed over to his trusted courtiers Aakal Khan and Gul Beg and sent them to Kiratpur to meet the Guru. These courtiers took two fast running horses and next day reached Kiratpur.

When the Guru heard about their mission, he welcomed them and asked his Sikhs to serve them meals and fruits. On seeing the grandeur of the Guru, they were very influenced. They were pleased to see the tradition of common kitchen.

The Guru called his physicians and ordered them to give the courtiers the required

medicine. The physicians provided them the medicines and they returned back. When Dara Shakoh took that medicine he became hale and hearty within a few days. He was very influenced by the benevolence of the Guru. He made up his mind to visit Kiratpur. He reached Kiratpur and thanked the Guru for his kindness. He offered many valuable gifts to the Guru. The Guru blessed him and advised him to always remember God. He said, "The Kings must be God fearing." Dara Shakoh wrote a poem in the praise of the Guru. He was so influenced by the sermons of the Guru that he stayed for many days with the Guru. As Dara Shakoh was a very learned man, he studied the Sikh scriptures with great curiosity. He was very impressed on reading the holy hymns of the Gurus.

Later on he became a devout devotee of the Guru. During the war of succession, when he was fleeing towards Kabul, Guru Har Rai helped him to cross the river Beas.



## **BHAI BHAGAT BHAGWAN**

The Guru made great endeavours to propagate the Sikhism. For the preaching of Sikhism Guru Amar Dass established twenty two preaching centres in India. The incharge of each preaching centre was a very devout and learned Sikh. They were known as Masands. They were preaching their religion as well as collecting Daswandh (the tenth part of their income) from the Sikhs. The money of Daswandh was presented to Guru. The Guru was utilizing that money for the help of poor. At the critical times of an epidemic or starvation the Guru helped the affected persons. But as time passed on, these Masands also became corrupt. They were not depositing the collected money with the Guru, and began to misuse it.

Guru Har Rai appointed new Masands to accelerate the preaching of the Sikhism. In these new Masands the names of Bhagat Bhagwan and Bhai Pheru were very prominent.

Bhagat Bhagwan was an ascetic priest. He was owner of a big abbey, which had 360 branches. This abbey was at Budh-Gaya. Bhagwan whose first name was Bhagwan Gir once reached Kiratpur. He was very pleased to see Guru Har Rai. When he started his journey from Gaya he thought that if the Guru was intuitive he should appear to him in the form of Chatturbhuj. When he met the Guru and seeing him in the form of Chatturbhuj, he fell on the ground and became unconscious. When he revived consciousness he found Guru in his real form. He got up and befell on the feet of the Guru and said, "My Lord! Do a favour to me and make me your Sikh." The Guru said, "Bhagat Bhagwan! For the purpose you have visited this place that has been fulfilled. Now if you want to take initiation then you should meet Baba Mehar Chand, the disciple of Baba Sri Chand."

Bhagat Bhagwan obeyed the advice of the Guru and met Baba Meher Chand. He bowed before Baba Meher Chand and told him the whole story. He also told him that he had a great abbey and more than a thousand ascetics were his disciples.

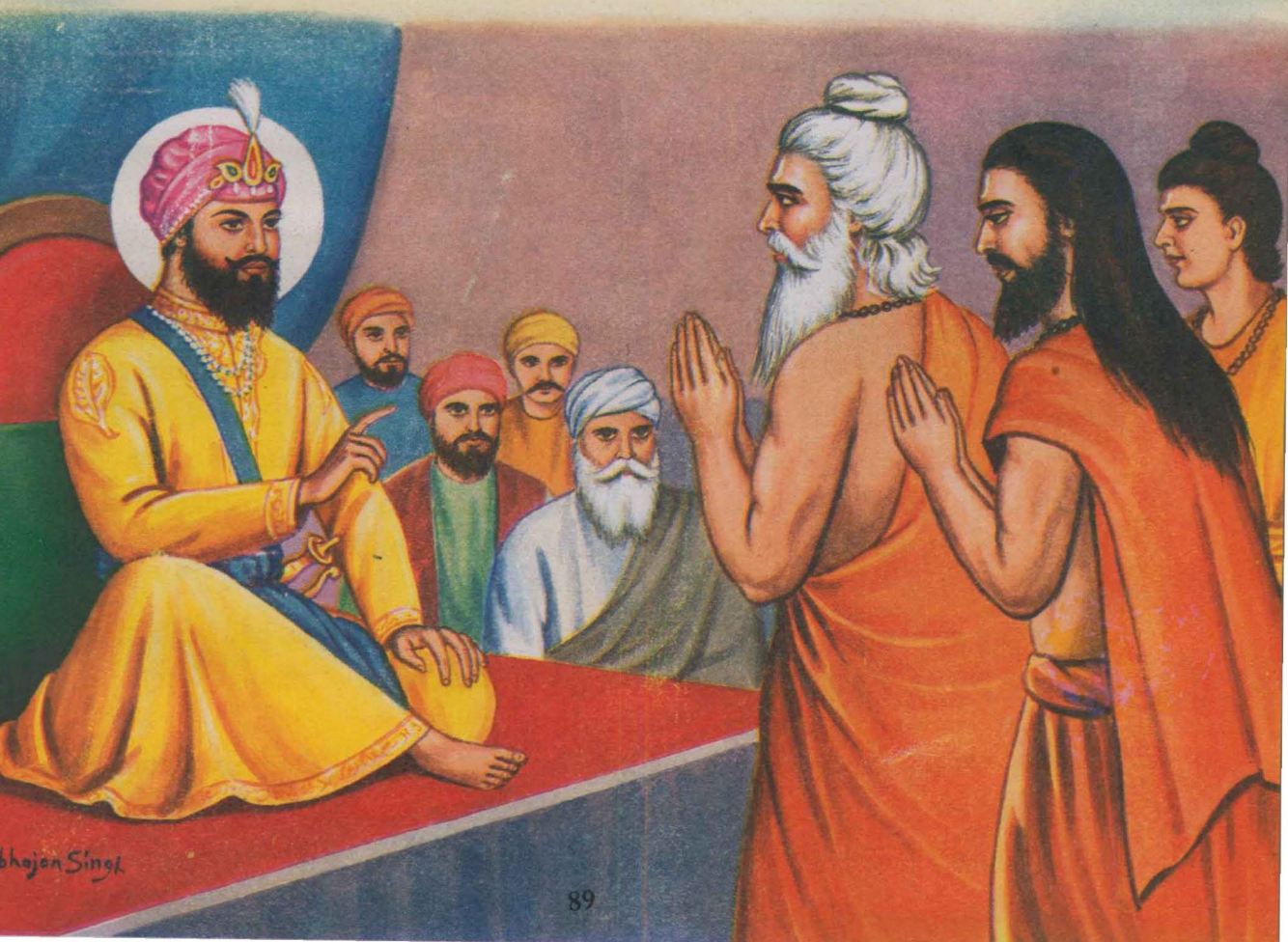
Baba Meher Chand laughed on hearing the story of Bhagat Bhagwan. He said, "Bhagat Bhagwan you have not left ego yet. You have been leading an ascetic party, but you are still entrapped in the mesh of avarice, ego and allurements. If you want to get rid of these wishes then you should go to Guru Har Rai. I have no treatment for your this decease. You should get the Name of God from the Guru. Baba Sri Chand had already intermixed the Udaaseen Sect in Sikhism."

Bhagat Bhagwan reached Kiratpur to meet the Guru again. He wanted to become the true Sikh of the Guru. Informing his disciples he said, "Now I have decided to

become the true Sikh of the Guru and I will put off the dress of an ascetic. They who want to baptize Sikhism should come with me and those who are not interested in it can go wherever they want.”

Then he met Guru Har Rai and befell on his feet. The Guru caught his hand and stood from his seat. He embraced him with great love. He also bestowed on him the gift of the Name of God and baptized him a Sikh. Bhagat Bhagwan perceived the true celestial bliss and ego, avarice and allurements vanished.

He became a devout Sikh and always served the Guru with great humility. The Guru was very pleased to see his devotion. One day the Guru said, “Bhagat Bhagwan! We are very pleased at your service. We want to appoint you our preacher.” Bhagat Bhagwan accepted the offer of the Guru. He went to his homeland and established 360 preaching centres in U.P. and Bihar. He made his headquarters at village Nanapur near Patna (Bihar).



## ***BHAI PHERU***

Bhai Pheru belonged to village Aanbwaari near Lahore. His first name was Sangat. He started the business of selling the articles as a hawker since his very early age. When he heard about the praise of Guru Har Rai he made up his mind to shift to Kiratpur. He reached Kiratpur and started there business of selling ghee, carrying the pot on his head. He was also attending the Darbar of the Guru and paid homage to the Guru daily. The Guru was also buying ghee from him for the free kitchen. So his business flourished very much.

In those days Bhai Bhagatu was incharge of the department of agriculture. With the help of other disciples he was tilling the land of the Guru. One day when he was serving the meals to the labourers who had been reaping the crop of wheat, Bhai Sangat reached there carrying the pot of ghee on his head. Seeing him the labourers said, "Bhai Bhagatu! We have been doing very hard work, please supply us some ghee with these dry loaves.

Bhai Bhagatu asked Bhai Sangat to supply one Chhatank (two ounces) of ghee to each labourer. Bhai Sangat placed his pot near the labourers and gave one Chhatank of ghee to each. Then Bhai Bhagatu said, "Please take the price of this ghee from the Guru."

After that Bhai Sangat reached his house and placed the pot in his room. Next day when he was ready to go to market to sell the ghee he looked into the pot. He saw that ghee was at the same level as he had brought from the nearby village. He was astonished to see it. He had distributed more than a seer (Kilo) ghee to the labourers. But his pot was still full to the brim. He understood that all was due to the blessings of the Guru. He determined to relinquish the work of a hawker and instead to serve the Guru from the core of his heart.

He carried the pot of ghee on his head and went towards the kitchen of the Guru. He placed the pot in the kitchen. He met the Guru and requested him that he wanted to lead his life in his service. The Guru blessed him and said, "We change your name from today.

As you have got the gift of the Name of God ās a (pheriwala) hawker, therefore, we name you as Bhai Pheru. We appoint you as incharge of the free kitchen and you must be careful that no one remains hungry."

Bhai Pheru was serving in the kitchen day and night. One day some Sikhs came late. In the kitchen some stale loaves were stored and fresh loaves were also under preparation. Bhai Pheru served stale loaves to some Sikhs and to others he

served the fresh loaves. One Sikh noticed this discrimination and said, "Bhai Pheru! You have made the kitchen blind of one eye, by making unequal distribution."

Bhai Pheru said, "My dear Gursikh! Today I have done a blunder, but in future I will act very cautiously. I may lose my one eye, but I will not make the kitchen blind of one eye." These words of Bhai Pheru proved true and he lost his one eye.

When Guru Har Rai came to know that Bhai Pheru had become blind of one eye he himself met Bhai Pheru and appreciated his services. He offered him a book of holy hymns and a red robe. The Guru said, "I am very pleased at your selfless services. Now I appoint you Masand of Nikka Desh. Now go there and preach Sikhism. There you will not face deficiency of any thing. Hand will be yours and pocket will be of the Guru. Spend according to your desire."

Bhai Pheru went to Nikka Desh and established there free kitchen which was running twenty four hours. He made village Miaan Ki Maur as his headquarters.



## ***BHAI JEEWAN***

Bhai Bhagatu was a devout Sikh. He remained with Guru Arjan Dev and Guru Hargobind Sahib. When Guru Hargobind Sahib shifted his abode to Kiratpur he also accompanied the Guru and reached Kiratpur. He played a great role in the construction of the new city Kiratpur. Guru Har Rai made him incharge of the landed property. He tilled the fields and produced crops. One day Guru Har Rai sent for Bhai Bhagatu. When he came, the Guru said, "We want to send you to your village to preach the Sikhism in your area." According to the advice of the Guru Bhai Bhagatu went to his village and preached Sikhism. In those days his wife passed away. One day when he went to see Guru Har Rai. The Guru said, "Bhai Bhagatu! Why are not you going to marry again. Who will serve you in your old age?" When Bhai Bhagatu heard such words of Guru, he married again.

Next year when Bhai Bhagatu reached Kartarpur to pay homage to the Guru he died there. Guru Har Rai himself performed his last rites at Kartarpur.

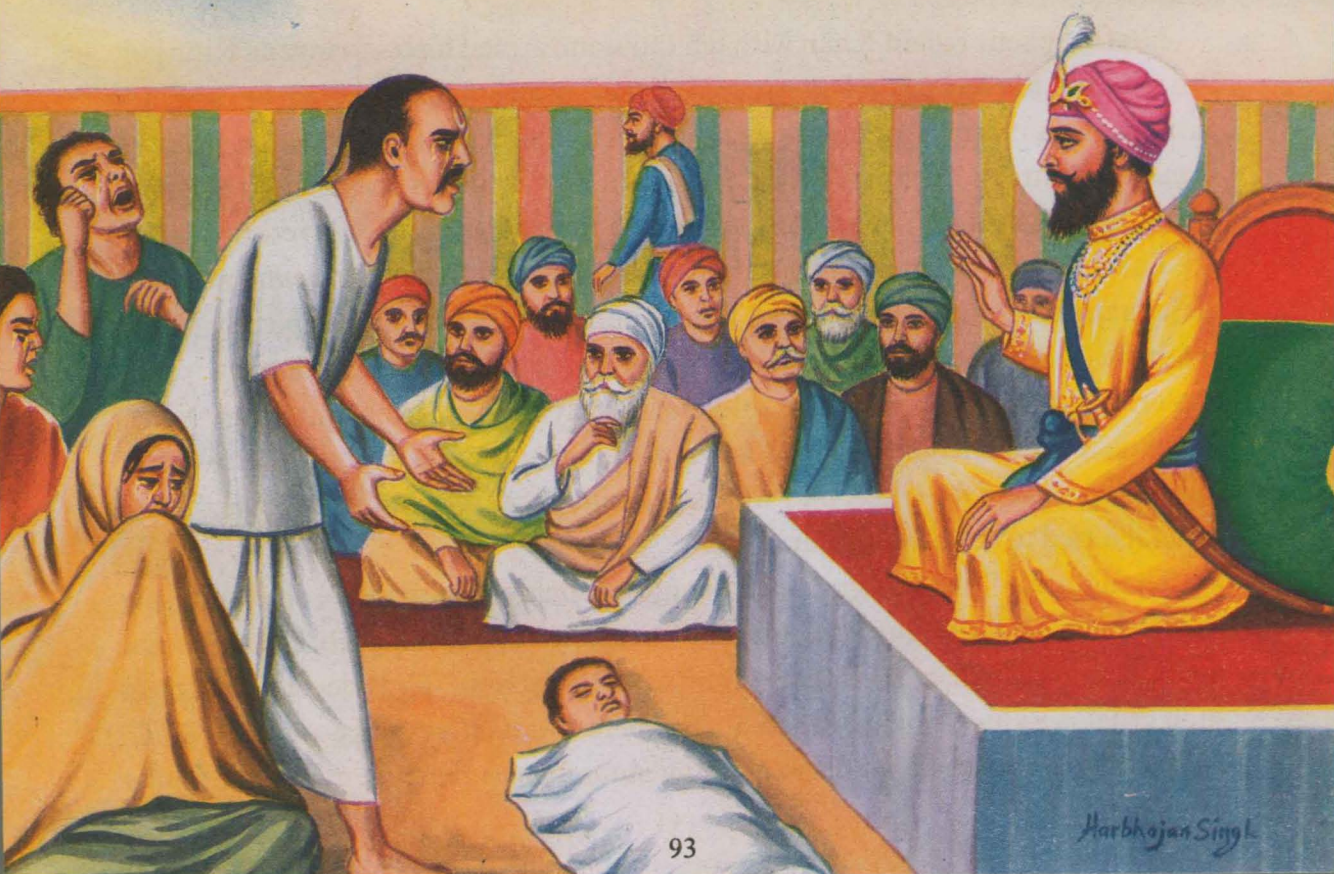
Elder son of Bhai Bhagatu named Bhai Gaura was a very brave man. He was always keeping with him five hundred armed youngmen. He always followed the Guru for his protection. The name of his younger brother was Jeewan. Gaura and Jeewan loved and respected their step-mother very much. One day Bhai Jassa a bodyguard of Guru Har Rai said that he was ready to marry the step mother of Gaura and Jeewan. When Bhai Gaura heard this, he was so enraged that he killed Bhai Jassa. The Guru was displeased to hear such an act of Bhai Gaura. He said, "Bhai Gaura must be punished." Bhai Gaura repented of his heinous action. He wanted to get pardon from the Guru. But he did not dare to meet the Guru. He followed the Guru, but always remained at a distance.

In those days a strange incident happened and the Guru pardoned Bhai Gaura.

Once the Guru with his army had gone to Doaba to accelerate the preaching of Sikhism. Guru's wife and his sons stayed at the previous camp with a few Sikhs. When Qasam Beg the grandson of Mukhlas Khan found that there were only a few Sikhs to defend the family of the Guru, he planned to kill them. When Gaura found Qasam Beg advancing towards the Guru's camp he became alert and asked his armed men to face Qasam Beg. When Qasam Beg found a large number of Sikhs attacking him, he fled from the camp.

Mata Sulakhani saw the battle with her own eyes. When the Guru returned back she told him the whole story. The Guru was very pleased at the bravery of Bhai Gaura. He called for Bhai Gaura and pardoned him.

Bhai Jeewan the younger son of Bhai Bhagatu did even a greater sacrifice. One day when the Guru visited Kartarpur, he camped outside the city. On that day a son of a Brahmin died. As that was their only son, parents began to make hue and cry. Some Brahmins said, "Guru Har Rai has been camping outside the city. It is said he possesses all spiritual powers. Take this child to Guru Har Rai, if he is the real Guru, he will make your son alive, otherwise we will understand that he is a mere hypocrite." The parents carried the child and placed it before the Guru. At that time the Guru was holding a Darbar and was delivering holy sermons to the congregation. Placing the child in front of the Guru, the parents began to weep bitterly. The devotees were moved to hear their hue and cry. Some devotees said that the Guru should revive the child. When the Guru heard these words of the devotees, he said, "We can't help others by only wishing, for that we have to sacrifice ourselves. The Sikh who considers that if I do not revive the child of the Brahmin, then it will be an indignity for the house of Guru, he should sacrifice his own life for the sake of the child." When Bhai Jeewan heard these words of the Guru, he went outside and praying to the God, breathed his last. Son of the Brahmin revived. The Guru praised the such daring sacrifice of Bhai Jeewan. He himself performed his last rites. The Brahmins and Dhir Mal were perplexed to hear the revival of the dead child.



## *INVASIONS OF AURANGZEB*

When Guru Hargobind Sahib bestowed Guruship on Guru Har Rai he advised him to keep two thousand & two hundred armed soldiers with him. He also asked him to remain fearless. Then he granted him a boon that whoever came to attack him would be killed on his way. These words of Guru Hargobind Sahib proved true. Aurangzeb invaded Guru Hari Rai thrice but failed.

Dara Shakoh had a great regard and love for Guru Har Rai. The Guru had saved his life by providing him the suitable medicine. In the war of succession. Dara Shakoh was defeated by Aurangzeb and he fled towards Punjab. He reached Kiratpur, but there he was informed that the Guru had gone to Goindwal. From Kiratpur, Dara Shakoh reached Goindwal. The Guru consoled and encouraged him. Dara Shakoh requested the Guru that he should stop the forces of Aurangzeb at the bank of the river Beas so he might reach Lahore safe and sound. The Guru ordered his soldiers to keep watch at the bank of the river for a day. In this way the Guru helped Dara Shakoh. King Aurangzeb was a very cruel man. Whoever helped Dara Shakoh, King Aurangzeb got him killed. As the Guru had also helped Dara, so Aurangzeb wanted to kill the Guru. So he sent his generals thrice to annihilate Kiratpur.

Firstly he sent Zalam Khan with ten thousand armed forces to invade Kiratpur. But while on his way he took the uncooked meat of an animal and died due to severe pain in his stomach. Aurangzeb again sent his another general Dhoode Khan of Kandhar to attack Kiratpur. When he reached Kartarpur his one enemy killed him while he was asleep. When soldiers saw their commander dead, they returned back.

Third time Aurangzeb entrusted this task to general Nahar Khan who was ruler of Saharanpur. Aurangzeb ordered him to annihilate Kiratpur completely and to arrest the Guru alive. But when the army of Nahar Khan reached Yamana Nagar, cholera spread in the army. The soldiers were dying like sheep and goats. Nahar Khan died with half of his army. When remaining army came to know that it was all due to the curse of the Guru, they were so horrified that they ran away. After that no general dared to attack Kiratpur.

Though the Guru was granted a boon that enemy would not be able to do any harm to him, still the Guru did not want to see the cruel Aurangzeb. Guru Har Rai was a light of Nanak, so he was not afraid of any power but saints never like to meet such cruel persons who had killed his brothers and relatives to become the King. He was not a pious man, but he was killing pious men to bring them into the fold of

Islam. It was his profession to kill the saints and mystics. He killed the great Sufi Saint 'Sarmad' in his Darbar. Guru Har Rai was also summoned to attend the Darbar of Aurangzeb. But he sent his elder son Ram Rai. But Ram Rai in order to please Aurangzeb performed miracles and even changed one word of the hymns of Guru Nanak. This enraged Guru Har Rai and he excommunicated Ram Rai. He also decided to bestow the Guruship on his younger son, Sri Harkrishan.

When Guru Har Rai entrusted Guruship to Sri Harkrishan he advised him not to see Aurangzeb. Guru Harkrishan acted on his advice and when Aurangzeb sent for him to Delhi, he breathed his last, but did not see the face of Aurangzeb.



## *THE LAST JOURNEY*

When Guru Har Rai perceived that the time of merger of his light with the Supreme light, was near, he sent messages to his beloved Sikhs and Masands. One day addressing the congregation the Guru said, "Guru is only light not a body. As the clouds come and after showering rain disappear, similarly Gurus come and after cooling the hearts of the bewailing mankind and bringing the morally degenerated people to the right path, disappear. Now the time of abandoning this world has come near. The light of Guru will now pass into the body of Harkrishan. He will be now your spiritual master. He will be your guide in both worlds. Who serves him with devotion will get fulfilled all his desires. Don't consider him a child. He is now true Guru. He will now show you the divine path."

The Guru Har Rai got up from his seat and guiding Sri Harkrishan asked him to sit on his throne. Then he placed a coconut and five coins before Guru Harkrishan and bowed before him. Then he circumambulated Guru Harkrishan three times. Then Baba Gurditta the son of Baba Bhana offered him a sword and tied aigrette on his turban. He also applied Tilak on his forehead. After that Baba Gurditta bowed before him. The devotees, who were sitting there with great respect came and bowed before Guru Harkrishan, turn by turn.

When the Sikhs heard the news that Guru Harkrishan had become the new Guru, they flocked to Kiratpur to pay homage to the new Guru.

Next day Guru Har Rai breathed his last. He was cremated at Patal Puri where Guru Hargobind Sahib's last rites were performed. On the fourth day Guru's relatives and devotees went to pick up the burnt bones of the Guru. But they found the ash without bones. They were amazed to see it. The Guru had already told them that a Guru is not an embodiment but a light.

When Ram Rai the elder son of Guru Har Rai was informed that Guru Harkrishan Ji had succeeded Guru Har Rai as the Divine Guru, he became very furious. He made up his mind to complain to Aurangzeb. Guru Har Rai had excommunicated him as he had changed one of the verses of Guru Nanak Dev Ji and uttered 'Mitti Baiman Di' instead of 'Mitti Musalman Di.' This conduct of Ram Rai hurt Guru Har Rai and he bestowed Guruship on Harkrishan.

Aurangzeb heard the complaint of Ram Rai and granted him a piece of land on the banks of river Yamana in the hilly area. Ram Rai settled there and founded there a city named as Dehradun.